

Christian Life

AUGUST • 1951

THE MAGAZINE FOR TODAY'S CHRISTIAN 25¢



In the **NEWS**

- ★ Baptist Breech Broadens
- ★ HCJB To Pierce Iron Curtain

CHRISTIAN LIFE INTERVIEWS SYNGMAN RHEE

Christians Triumph in Korea

BOB JONES UNIVERSITY...

***an institution that combines spiritual emphasis,
high academic standards,
a Christian philosophy of life, and genuine culture***

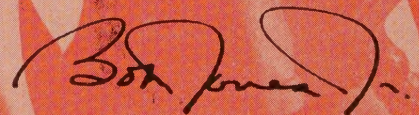
A Personal Word from the PRESIDENT...

Bob Jones University believes that the right sort of education prepares a student not primarily to make a living but to make a life. This institution is in the business of training Christian leaders. Even before the second World War when many university and college graduates were out of work, all graduates of Bob Jones University had good positions and were leaders in their chosen fields.

Bob Jones University has the reputation of being strict; but our student body, we believe, is the most contented group of students on the American continent.

We have a reputation of being "hard boiled" academically. We expect our students to do good work, but we believe that because of the intensely Christian atmosphere of our institution and because of our emphasis on individual attention to each student, we are in a better position to do the work in the fields that we cover than any other institution.

The motto of Bob Jones University as displayed upon its corporate seal is "Petimus, Credimus" -- "We Seek, We Trust." We trust the Bible as the inspired Word of God, the Lord Jesus Christ as the only Hope of the world, and His Gospel as the only message that meets the need of men.



BOB JONES UNIVERSITY

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music, speech and art without additional cost above regular academic tuition

BUYERS GUIDE

may be secured with special finishes on request.

Standard equipment for Series 25 is the Model 40 tone cabinet, complete with speakers, necessary electrical components and connecting cable. Used singly or in multiple, this cabinet provides perfect acoustic balance and even distribution of



For further information on electronic organs, check item 873-A listed on next page.

music throughout any area, large or small.

Model 60 or 62 tone cabinets are available as auxiliary equipment at nominal extra cost to provide echo and antiphonal effects, which add greatly to processional or recessional music. The first cabinet is finished in walnut to match the console for visual use; the latter is designed for concealed installation. Also available optionally is the great top pedal coupler, desired by many organists.

The Rudolph Wurlitzer Company, Organ Division, North Tonawanda, New York, will gladly furnish further information on their electronic organs, for church, home or school use, upon request. Simply check item 873-A on next page, and your query will be forwarded to the manufacturer.

Air Conditioners

The need for and many benefits of air conditioning are recognized by anyone who has suffered through a hot summer. Equal in importance to the need, however, is careful selection, based on appraisal of the unit best fitted to your requirements.

Brunner self-contained room type air conditioning units are equipped to cool, dehumidify, ventilate, circulate and clean air. Heating coils are available for installation within the cabinet if desired.

There is no need to purchase a greater capacity than is required or to suffer the disappointment of unsatisfactory service through insufficient or overworked capacity. For Brunner Air Conditioners, though they are compact and occupy little floor space, are available in a wide variety of sizes.

The cabinets are of bonderized sheet steel

Electronic Organ

If you're looking for an electronic organ whose tone production is in close harmony with that of the pipe organ, the Wurlitzer electronic organ is for you. Its rich tone stems from a wind-blown source, and amplification is contrived electronically, with careful attention given to achieving traditional pipe organ qualities.

A two-manual organ, the Series 25 conforms rigidly to console arrangements and playing dimensions recommended by the American Guild of Organists. Its five combination pistons make it possible to simulate the voices of French horn, cello, oboe and clarinet, in addition to ensemble and full-organ effects. Chimes can be played in pipe organ tradition off the great manual and additional voices added manually to pre-set stops if so desired.

The Series 25 is manufactured particularly for churches, schools and chapels. Although not much larger than a grand piano, with an added amplifying system about the size of a radio cabinet, it takes in the full range of music from a whisper to crescendo. The console, finished in full-grained walnut,

FOR MORE INFORMATION...

Place a check mark alongside products and services advertised in this issue on which you want more specific information.

COVERS

- ☐ 2nd—Bob Jones University
- ☐ 3rd—Wheaton Academy
- ☐ Back—Northwestern Schools

PAGE 1

- ☐ 81-1 Family Reading Club

PAGE 3

- ☐ 83-1 Scripture Press

PAGE 4

- ☐ 84-1 Greeting Cards

PAGE 5

- ☐ 85-1 Lutheran Hour

PAGE 6

- ☐ 86-1 Graded Bible Lessons

PAGE 7

- ☐ 87-1 Hour of Decision

PAGE 8

- ☐ 88-1 Revised New Testament
- ☐ 88-2 Card Record System

PAGE 9

- ☐ 89-1 Sunday School Helps

PAGE 12

- ☐ 812-1 S. S. Lesson Materials

PAGE 25

- ☐ 825-1 Sudan Interior Mission
- ☐ 825-2 Tabernacle Choir Book
- ☐ 825-3 Christian Travel Service
- ☐ 825-4 St. Paul Bible Inst.

PAGE 26

- ☐ 826-1 Christmas Cards

PAGE 27

- ☐ 827-1 The King's College

PAGE 28

- ☐ 828-1 Devotional Books
- ☐ 828-2 Bible Book Store
- ☐ 828-3 Accordion Center
- ☐ 828-4 Rescue Society
- ☐ 828-5 Bible Workbooks

PAGE 29

- ☐ 829-1 Old Fashioned Rev. Hr.
- ☐ 829-2 Music Corres. Courses
- ☐ 829-3 Detroit Bible Inst.
- ☐ 829-4 Car Buyers' Service

PAGE 30

- ☐ 830-1 Mid-South Bible Inst.
- ☐ 830-2 Sunshine Greet. Cards

PAGE 31

- ☐ 831-1 Am. Ass'n. Jewish Evan.
- ☐ 831-2 Message to Israel
- ☐ 831-3 John Brown University

PAGE 32

- ☐ 832-1 Light and Life Hour

PAGE 34

- ☐ 834-1 Sunday School Papers

PAGE 35

- ☐ 835-1 Advertising Agency
- ☐ 835-2 Central Conservatory

PAGES 36, 37

- ☐ 836-1 Missionary Radio, HCJB

PAGE 38

- ☐ 838-1 Chapel of the Air
- ☐ 838-2 Church Flags
- ☐ 838-3 Vibra Harp
- ☐ 838-4 Ceylon & India Mis.
- ☐ 838-5 Shadyrest Bible Conf.
- ☐ 838-6 Book by DeShazer
- ☐ 838-7 Agents: Vitamins
- ☐ 838-8 Chorus of Month Club
- ☐ 838-9 Christ. Greeting Cards

PAGE 40

- ☐ 840-1 Advertising Agency
- ☐ 840-2 Evang. Union S. Amer.
- ☐ 840-3 Song Poems Wanted
- ☐ 840-4 Family Worship Hour
- ☐ 840-5 Christ. Greeting Cards

PAGE 42

- ☐ 842-1 Devotional Books
- ☐ 842-2 Church History Book

PAGE 43

- ☐ 843-1 Pocket Quarterlies

- ☐ 843-2 Bible Expositions
- ☐ 843-3 Free Catalog
- ☐ 843-4 Book on Ed. Psych.

PAGE 44

- ☐ 844-1 Book on St. Paul
- ☐ 844-2 Book on Separation
- ☐ 844-3 Seattle Pacific Col.

PAGE 45

- ☐ 845-1 Philadelphia Bible Inst.

PAGE 46

- ☐ 846-1 Gospel Witness to Deaf
- ☐ 846-2 Free Catalog
- ☐ 846-3 Washington Bible Inst.
- ☐ 846-4 Rooms for Christians
- ☐ 846-5 Agents: Greeting Cards
- ☐ 846-6 Westmont College
- ☐ 846-7 Flannelgraph Art
- ☐ 846-8 Folding Chairs

PAGE 47

- ☐ 847-1 Pocket Test. League
- ☐ 847-2 Home for Alcoholics
- ☐ 847-3 Agents: Greeting Cards
- ☐ 847-4 Home Music Courses

PAGE 48

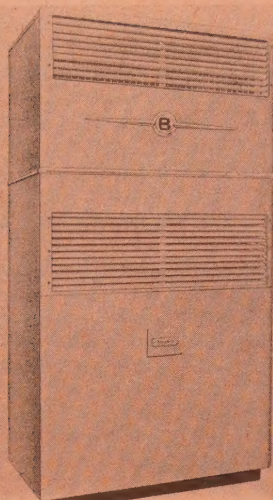
- ☐ 848-1 Church Building Prog.
- ☐ 848-2 Chime Records
- ☐ 848-3 Christ. Salesman Wntd.

PAGE 49

- ☐ 849-1 Youth Songbook

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 Address..... City..... State.....

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For further information on air conditioners, check item 873-B listed on form below.

with a soft, gray finish. Service panels, of "snap on" design, can be removed individually for ready access to any part of the interior. Air outlet louvers are adjustable to control air flow direction. The outer cabinet is completely insulated from the inner structural iron framework; the entire unit is acoustically and thermally insulated for noiseless operation and greater cooling efficiency.

When the unit is set to desired room temperature, operation becomes entirely automatic. The blower fan may be operated while the compressor is idle, an operating economy in mild weather when cooling or

heating is not needed but some movement of air is desirable. An automatic safety feature also is incorporated in the form of a dual pressure control.

An important feature of Brunner units is the low RPM speed at which they operate, guaranteeing less wear and a longer period of high efficiency. But should they require any mechanical attention, their design and assembly reduce service time to a minimum.

So if you're in the market for an air-conditioning unit in your church, school, office or home, contact the Brunner Manufacturing Company, Utica, New York, by checking item 873-B below.

Room Dividers

The value of room dividers for flexible room area separation has been acknowledged for many years. And by using the new Ra-Tox Flexible Door as a room divider, you can obtain all the advantages of room dividers at low cost.

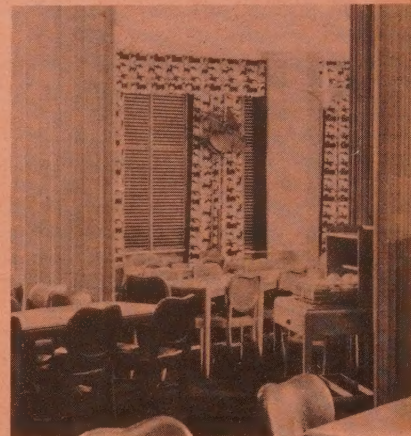
Ra-Tox Dividers are about eleven feet high, with sections that close to a length of approximately twenty feet each. They are made of strong basswood slats, each $\frac{3}{4}$ " wide, woven together with heavy-duty seine twine. This woven wood fabric is suspended from hangers mounted in an overhead steel channel by means of self-lubricating nylon glides. The dividers open or close by being pulled or pushed from the wall. They are available in a wide range of beautiful colors or in natural wood finish. Sizes are supplied to customer specifications.

Many other advantages are provided by Ra-Tox Room Dividers. The wood fabric is strong and durable, resistant to all types of

handling. Years of trouble-free operation are assured, since the simple hanger design requires little or no maintenance. The fabric is designed with small openings between each woven slat, providing air circulation and even temperature between room areas even when the dividers are closed.

Churches that are hard-pressed for Sunday school area will find these room dividers a boon. Similarly, schools, offices and other buildings in which it is beneficial to subdivide large areas will be able to make good use of these practical dividers.

Ra-Tox Room Dividers are a product of the Hough Shade Corporation of Janesville, Wisconsin. For complete information on their product, check below.



For further information on room dividers, check item 873-C listed on form below.

- ☐ 849-2 India Mission
- ☐ 849-3 Magazine for Parents
- ☐ 849-4 Home High Sch. Course

PAGE 50

- ☐ 850-1 Sunday School Lessons
- ☐ 850-2 Slavic Gospel Ass'n.
- ☐ 850-3 Wycliffe Classic
- ☐ 850 4 Thru the Bible Study

PAGE 52

- ☐ 852-1 Devotional Magazine
- ☐ 852-2 Male Quartet Records

PAGE 53

- ☐ 853-1 Advertising Agency
- ☐ 853-2 Flannelgraph Material
- ☐ 853-3 Gospel Songbooks
- ☐ 853-4 Agents: Greeting Cards
- ☐ 853-5 Greeting Cards
- ☐ 853-6 Electronic Recorders

PAGE 54

- ☐ 854-1 Gospel Records
- ☐ 854-2 Annuity Plan
- ☐ 854-3 Huntington College
- ☐ 854-4 Gospel Songbook

PAGE 55

- ☐ 855-1 Bev Shea Songbook
- ☐ 855-2 Free Music Guide

PAGE 56

- ☐ 856-1 Film Rental Library
- ☐ 856-2 Color Films, Filmstrips
- ☐ 856-3 Cartoon Tracts
- ☐ 856-4 Colleen Townsend Film
- ☐ 856-5 Church Furniture

PAGE 57

- ☐ 857-1 Films for Rent
- ☐ 857-2 Jewish Film
- ☐ 857-3 Film Rep's. Wanted
- ☐ 857-4 Gospel Films

PAGE 58

- ☐ 858-1 Evangelism Films
- ☐ 858-2 Film Rental Center
- ☐ 858-3 Free Gospel Films

PAGE 59

- ☐ 859-1 Home of Onesiphorus
- ☐ 859-2 Folding Tables
- ☐ 859-3 Agts.: Church Supplies
- ☐ 859-4 Agents: Greeting Cards
- ☐ 859-5 Money-Making Plan
- ☐ 859-6 Indexed Bible

PAGE 60

- ☐ 860-1 School for Boys
- ☐ 860-2 Montana Gospel Crus.
- ☐ 860-3 Choir & Pulpit Gowns
- ☐ 860-4 Correspond. Courses

PAGE 61

- ☐ 861-1 Christian Writers Inst.
- ☐ 861-2 Story Papers
- ☐ 861-3 Folding Chairs

PAGE 62

- ☐ 862-1 Wings over Dayton
- ☐ 862-2 Christian Publisher
- ☐ 862-3 Church Buying Service
- ☐ 862-4 Church Signs
- ☐ 862-5 Bible Workbook
- ☐ 862-6 Agents: Rel. Books

PAGE 63

- ☐ 863-1 Church Organs
- ☐ 863-2 Caps and Gowns
- ☐ 863-3 Roberts College
- ☐ 863-4 Bible Conference
- ☐ 863-5 Greensburg Bible Inst.
- ☐ 863-6 Church Furniture

PAGE 64

- ☐ 864-1 Sunday School Supplies
- ☐ 864-2 Sunday School Helps

PAGE 66

- ☐ 866-1 Special Days Supplies
- ☐ 866-2 Folding Tables
- ☐ 866-3 Prophetic Magazine
- ☐ 866-4 Church Supplies

PAGE 67

- ☐ 867-1 Word of Life Series
- ☐ 867-2 Stony Brook School
- ☐ 867-3 Book on St. Paul

PAGE 68

- ☐ 868-1 Brown Schools Radio
- ☐ 868-2 Religious Art Studio
- ☐ 868-3 Shelton College

PAGE 69

- ☐ 869-1 Church Furniture
- ☐ 869-2 Choir Gowns
- ☐ 869-3 Greenville College
- ☐ 869-4 Folding Chairs
- ☐ 869-5 Bible Handbook

I would also appreciate information on:

PAGE 70

- ☐ 870-1 Western Bible College
- ☐ 870-2 Church Furniture
- ☐ 870-3 Communion Supplies
- ☐ 870-4 Correspondence Course
- ☐ 870-5 McAuley Cremorne Mis.
- ☐ 870-6 Rockmont College
- ☐ 870-7 Choir & Pulpit Gowns

PAGE 71

- ☐ 871-1 Missionary Expeditors
- ☐ 871-2 Insurance Plan

PAGE 72

- ☐ 872-1 Duplicating Equipment
- ☐ 872-2 Scofield Bibles
- ☐ 872-3 Folding Chairs
- ☐ 872-4 Electric Organs
- ☐ 872-5 Montrose School

PRODUCTS ILLUSTRATED

- ☐ 873-A Electronic Organs
- ☐ 873-B Air Conditioners
- ☐ 873-C Room Dividers

Do You Want Information?

Just check the squares opposite the items listed here. On the reverse side of this page, fill in your name and address, tear off on the line shown above and mail to "Christian Life" magazine. We will do the rest by asking those concerned to get in touch with you by mail. No obligation to you, of course!

MAIL THIS FORM TODAY!

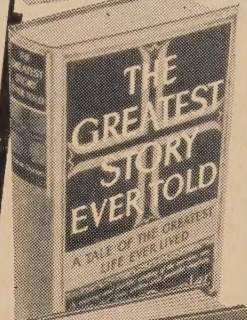
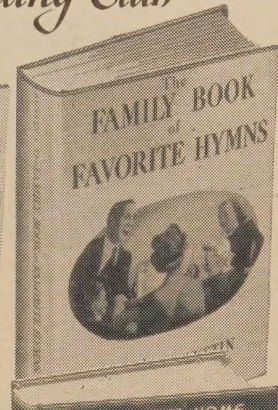
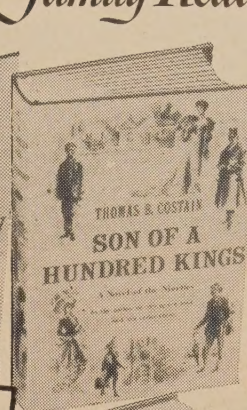
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By Montague Free
Now you can make your living room an indoor garden! Here is a guide that tells you *what* to grow and *how* to grow it. Contains 27 full-color illustrations, scores of photos and drawings. Publisher's edition, \$3.50.

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By Helen Train Hilles
Fifteen years ago, Mrs. Hilles dreaded picnics, farms, bugs and quiet country life. This is the delightful story of how she became an accomplished amateur farmer in spite of herself — and loved the experience! Publisher's edition, \$3.00.

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- ☐ Son of a Hundred Kings
- ☐ Family Book of Favorite Hymns
- ☐ The Greatest Story Ever Told
- ☐ Creative Home Decorating
- ☐ Sewing Made Easy
- ☐ Time for Tapioca
- ☐ All About House Plants
- ☐ Farm Wanted
- ☐ Music Lovers' Encyclopedia

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Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University
Award for Distinguished Service in
Christian Journalism

AUGUST • 1951 Volume 13 Number 4

THIS MONTH

CHRISTIAN LIFE readers of a year's standing will remember the unusual event that distinguished the August issue of last year. At press time your editors inserted an article they had just received—Bob Finley's thrilling, "I Saw Revival in Korea."



PIERCE

Now comes another August. And in comes another article that had to be included in this month's reading fare. It's another on-the-spot report from war-torn Korea—this time from CHRISTIAN LIFE Foreign Correspondent Bob Pierce. Pierce, incidentally, worked with Finley and Gil Dodds in the huge mass meetings that figured so prominently in Korea's revival on the eve of war.

This month's cover shows Pierce, in his official UN War Correspondent's garb, interviewing no less a personality than Syngman Rhee, president of the Republic of South Korea. The exclusive CHRISTIAN LIFE interview is only one of the interesting features that make "Christians Triumph in Korea" a reading *must* for this month—and an exciting preview of what's ahead. Watch for more timely reports from the land of revivals, now a bloody battleground.

AGAIN THIS MONTH CHRISTIAN LIFE salutes the Christian broadcaster. We think you'll be thrilled, as we were, to read about "Gospel Radio Brings Them In" (page 13) and of the high honor that came to one Christian TV program (page 8). We trust you'll be brought up to date on the ministry of Christian radio around the world by this month's Missionary News Map (page 20).

In gathering information for this month's map, CHRISTIAN LIFE contacted mission groups working all over the world and gleaned timely data from other recent surveys. Now this valuable information is presented in graphic form.

Christian radio has come a long way. It faces even greater opportunity in the days ahead. But the obstacles are great, the needs urgent. You can help with your prayer and material support.

NEXT MONTH

Meet Dr. William "Billy" McCarrell—"Today's Big Fisherman." Ralph Bell brings you the story of this two-fisted leader among fundamentalists as he fishes for souls in one of America's infamous crime centers. His achievements with the Cicero Bible Church and IFCA will challenge you.

Grotesque shadows playing over the walls . . . a small suitcase constituting their full allowance . . . this was "Evacuation." Betty Blackstone takes you on a fear-laden trek in her thrilling account of escape from the forces of godless Communism in the land of China.

Here's good news for all schools entering the fourth annual CHRISTIAN LIFE Sunday School Contest. A feature of this Sunday school issue will be a sample contest worked out in every detail to help you win a valuable prize. And an eight-page color supplement will list complete awards.

Fiction

As Far as the East D. Boone Kidney 18

Articles

Gospel Radio Brings Them In 13
Christians Triumph in Korea Bob Pierce 14
How Is Your 'Givings Account' Byron Ross 16
City of No Refuge John Huffman 17
Missionary News Map 20
Pied Piper of Evangelism 22
Twice Rescued Leslie Flynn 24

News

News Significant to Christians Russell Hitt 33

Church and Sunday School Management

Brighten Up Your Church Broadcast . . . Roger Heidelberg 65
From a Primary Teacher's Notebook . . . Robert Bachman 65
Sunday School Convention Eunice Fischer 66
How Popular Is God? Maxine Dowd 67
Sunday School Week Winona Walworth 68
Rally Them for Rally Day Bernice Flynn 69
Try a Chorus Quiz L. Urquhart 69
Make That Poster! Sylvia Mattson 70
Put Life into Youth Meetings Raymond Saxe 71

Features

This Month 2 Books 43
Readers Write 4 Placement Service 53
Interesting Things 8 Coming Conventions 54
Editorials 10 Records 55
Picture of Significance . . . 11 Films 57
Spiritual Clinic 72

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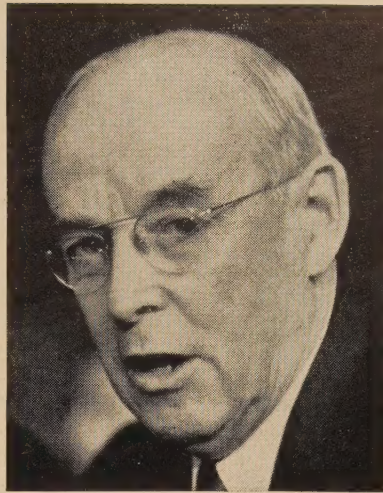
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CHRISTIAN LIFE
August, 1951

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Volume 13
Number 4



SENATOR CHARLES W. TOBEY

says "In the great moral crisis
which America faces today,
the Sunday School occupies
a strategic position."

As a member of the nationally famous Senate Crime Investigating Committee, Senator Charles W. Tobey, Republican of New Hampshire, has become known as "the conscience of America." His uncompromising stand for Christian morality shocked a lethargic public to a new awareness of crime and corruption. His analysis of the importance of Sunday School in our national life is therefore highly significant:

Sunday School is on the march Again!



"Tragic shadows have fallen across this land that we all love. Dishonesty and intrigue are rife in our national capitol. Political leaders have subordinated principle to expediency.

"In our great cities collusion between criminals and officials has made a mockery of government. Millions of dollars are spent annually to corrupt the elected representatives of the people.

"Truly, Benedict Arnold rides again across our land!

"Never before have we so desperately needed a great moral awakening. And it is precisely here that the Sunday School is of such great importance. *For the ultimate safeguard of all our liberties is the integrity of the individual—that strength of character that is rooted in the Christian faith.*

"Since the earliest days of our nation, the Sunday School has stood as a mighty bulwark against evil. It stands today as a rebuke to those who worship the God of the flesh and material things.

"I know of no more enduring contribution that parents can make toward the future of their country than to give their children the benefit of Sunday School training. For only as our young people learn to follow the teachings of Christ—as they learn to walk with Him day by day—shall we live under the blessing of God.

"Therefore I say to every Christian patriot: Throw your full weight behind your Sunday School and church. Take your place with those who hold high the banner of truth and righteousness."

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**"Sunday School is on
the march again — and there's
room in the ranks for you!"**



Readers Write



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Christians in Congress

I most certainly did not like your article, "The Christian Trend in Congress." If Pres. Truman attends Sen. Kerr's Sunday school class, I wonder what he learns. Actions speak louder than words, and our President obviously upholds corruptness at every turn! With those Southern congressmen, it is obvious that they are Democrats before they are Christians—if you know what I mean.
Dallas, Ore. MRS. N. H. CLASSEN

It was interesting and very stimulating to know we have so many congressmen who are Christians. However, it seems strange to me that we do not hear more of Christian policies and bills brought up in Congress to better conditions in regard to liquor and tobacco advertising and gambling.
Connersville, Ind. C. L. ENTNER, M. D.

"The Christian Trend in Congress" was much appreciated. It should be reassuring to all of us to know that many of our congressmen are praying men, for surely their prayers are not unheeded. It's our duty now, as Christians and citizens, to answer their request for prayer with prayer. I wonder how many of us have been doing this. If we haven't, it's not too late to start.
Moorhead, Minn. A THANKFUL READER

Want to tell you what great encouragement and blessing I received from reading your article on the spiritual trend in Washington. . . . It is only through prayer that our beloved nation will be spared. Will be praying for a great outpouring of the Holy Spirit when Billy Graham carries on his evangelistic campaign there.
Grove City, Minn. ANNA HASKELL

Christian Education

Thanks for your June issue devoted to Christian education. The articles were very informative . . . but I felt that they were rather idealistic. Your article "Christian Education Comes of Age" presented a beautiful picture of standards for teachers, but . . . many of our Christian schools are turning out graduates who are not prepared to face the world properly.
Chicago, Ill. HERBERT KLINGBEIL

. . . Your June issue certainly looks like the best ever.
Los Angeles, Calif. DOROTHY HASKIN

Warmest congratulations for putting out a tremendous issue on the topic of Christian education. The articles are excellently chosen and prepared.

V. RAYMOND EDMAN, President
Wheaton, Ill. Wheaton College

We have read your Christian education number from cover to cover and pray that God's blessing will be with you all.
Oberlin, Ohio MRS. THAD FOSTER

Accuracy vs. Publicity

Under "News Significant to Christians" in the June issue, I read this sentence: "The town (Zeeland, Michigan) was founded a little more than a century ago by a little band of Dutch Christian Reformed Church members." The Christian Reformed Church as Zeeland knows it was not in existence a century ago. Rather, Zeeland . . . was founded by men who established churches belonging to the Reformed Church in American denomination. Perhaps the good brethren should strive for a little more accuracy even at the expense of a little less publicity.
New Hurley, N. Y. PIERCE MAASSEN

■ CHRISTIAN LIFE quoted from material released by a usually dependable news service.—EDS.

What College?

Saw the beautiful cover on the June issue of CHRISTIAN LIFE, but on reading the magazine was unable to find what college it is. Seems that such a beautiful campus should be given recognition.



ASBURY

I. H. SPAHR
Collingsdale, Pa.

■ Glad you liked the cover picture of Asbury College, Wilmore, Kentucky.—EDS.

Fiction Pro and Con

Even though Blue Ribbon fiction may be excellent from a literary standpoint, we believe it very definitely lacks in evangelical content. We have felt that some of the stories could just as well have appeared in a secular magazine.

Ruiz Nayaret, Mexico AMBY McMAHON

■ CHRISTIAN LIFE urges Reader McMahon to postpone opinion until reading the Blue Ribbon story on page 18.—EDS.

I read the story "Mama and Mr. Moody" and enjoyed it thoroughly. It was well-written, and the characterization was very well done. . . . But—the other story, "I Loved You Then," was extremely disappointing. Personally, I question whether such a theme is worth writing about.
Denver, Colo. GLORIA M. VITNER

I'm sending a two-year subscription for your excellent magazine to my niece in Panama. . . . I am especially desirous of her getting the June number, containing the Blue Ribbon story "Mama and Mr. Moody." It really put the notion in my head to send her the magazine regularly.
Yakima, Wash. MAY BURNSIDE

Instead of Flowers

The magazine has provided a great blessing to us, and we are encouraging our Sunday school teachers to subscribe. Our superintendent was ill, and instead of sending

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Christ to the nations*

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**The Rev. Prof.
Armin C. Oldsen**

newly appointed permanent speaker of the Lutheran Hour will inaugurate the nineteenth season with a gigantic rally in Chicago on Sept. 30.

Ever since its beginning nineteen seasons ago, the Lutheran Hour has been a venture of Christian faith.

By God's grace, the broadcast has become a "miracle of modern missionary history," ever closer to its ideal that "every man" shall "in his own language" hear "the wonderful works of God."

Last year the Lutheran Hour received over 500,000 pieces of mail from all parts of the world. Its millions of listeners include scores of thousands behind the Iron Curtain.

Your generous contribution will help expand this mighty missionary agency so that an ever-increasing number of people throughout the world can be brought to a knowledge of their Savior, and through such Christian faith and hope, live peaceably with their fellow men.

For information about the world's largest Bible Correspondence Course, the "Sunday School by Mail" program, copies of the sermons used on the world's most wide-spread broadcast, literature for distribution, or any other information, simply write . . .

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him flowers we sent a subscription to
CHRISTIAN LIFE.
Newberry, Mich. MRS. FRANK COLLINS

Used aboard Ship

As a sailor in our great Navy, I must tell you how blessed and refreshing your magazine is. It really is used aboard ship. The fellows who aren't one of His come close when they read it. Some scoff—others tell me they want to be saved because they have read your magazine.
San Francisco, Calif. JOE SIEMENS

Vision for Missions

It will interest you to know that along with other things your missionary vision gave me a vision for missions. I have always enjoyed CHRISTIAN LIFE, but I know it will be an "oasis" in the land of India.
Lorain, O. MARGARET WORTMAN

Recognition

I enjoy the . . . stories and illustrations, which will be helpful for me to use in my Sunday school class.
Union Springs, N. Y. BERTHA M. SHANK

* * *

The sections on the news, biographical articles, Way To Do It and films are especially enjoyed.
Racine, Wis. JANET COLE

* * *

Thank you very much for the Readers Service and for helping me with the order I sent in. I'm sending one again. Our Sunday school is trying to find material most suitable for our age groups, so I'm using CHRISTIAN LIFE advertisements.

EVELYN SHERMAN

Timely

Our folks are highly pleased with the articles and stories found in CHRISTIAN LIFE. We are Baptist, but I like to learn of what other denominations are doing. I'm so glad we are not the only group trying to promote the on-going of the Kingdom of God. I pray God's blessing on all who are winning the lost to Christ and on your magazine.
Darlington, S. C. MRS. W. H. HOWLE

* * *

I really do enjoy CHRISTIAN LIFE magazine very much and read it thoroughly. I always pass it on to the native principal of our school, who gets a lot of inspiration from it for the Teachers Christian Fellowship Bulletin which he edits. In fact, there's quite a demand for the magazine, and some of the other natives have asked if they could have it after him.
Johannesburg, So. Africa HILDA OLSEN

For Sunday Schools

Your magazine continues to improve with each issue, and I personally am deeply grateful for the excellent suggestions and helps in connection with planning Sunday school programs for special days.
Bethlehem, Penna. JAMES CRESSMAN

* * *

About six weeks ago, our Sunday school decided to give all of its teachers and officers a subscription to CHRISTIAN LIFE. The first copy was given out a week ago. Yester-

day one of our teachers got up to say, "I want to thank the Sunday school for providing the teachers with **CHRISTIAN LIFE**. I really enjoy reading such a good, clean magazine." Yes, I am glad, too, that our teachers can have this magazine in their homes.

St. Lawrence, S. D. LEON DECKER, Pastor
St. Lawrence Community Church

We Move a Suburb

Just a note to let you know that the sovereign state of Texas has an eye for errors and a sense of humor. On page 37 of the July issue you refer to the Rev. William H. Found of Verdun, Ontario. Since when did this Montreal suburb slip over into the province of Ontario? Even Texas knows better than that!

El Paso, Tex.

W. H. NELSON

■ Apparently the eyes of Texas are upon us!—EDS.

Majoring On Minor

It appears to this reader that **CHRISTIAN LIFE** at times bends over backward to prove its nondenominational or interdenominational point of view. One can be denominational or interdenominational to a damaging degree. It matters little which you are—if you are serving Christ and are seeking to bring lost men and women into a saving relationship with Him. To take time out from that activity to deride the methods of either is to major on a minor.

San Jose, Costa Rica WILLIAM P. ANDREWS

News Slanted

I could not help but resent the "slant" of the national news article, "How They Stood" (June **CHRISTIAN LIFE**). It was highly presumptuous of Dr. Carl McIntire to present God as the vindicator of General MacArthur, and to state that the general's character was of sterling quality . . . I would also like to ask where you gained the information that "with but few exceptions . . . evangelical Christians expressed strong disapproval" of MacArthur's dismissal. Oakland, Calif.

CLIFF CUSTER

The Un-Identical

Thanks for the article on Minneapolis and St. Paul. I think it's tops. . . .

Minneapolis, Minn. DR. HERBERT KANN,
Oliver Presbyterian Church

* * *

A top-notch job. . . . You have a good angle on the rivalry between the cities. Much of it is there, no doubt about it. Much of it is a lot of poppy-cock and good for publicity purposes. But the fact of the rivalry can be traced through the years. Minneapolis, Minn.

MEL LARSON

* * *

I want to call your attention to one rather startling *faux pas* in "The Twins Are Not Identical." Victor Nelson is not the pastor of Westminster, but of Aldrich Presbyterian Church. . . . Minneapolis, Minn.

HARRIETTE LUNDBERG

* * *

You have confused Aldrich Presbyterian Church, of which Dr. Nelson is pastor, with Westminster. . . . Chicago, Ill.

DONALD DECKER

■ One on us.—EDS.



Jerry Beavan reporting on
America's



HOUR OF DECISION

No. 2 of a series

BIBLE Conference Season—1951. In the midst of a year probably more hectic and disconcerting than any but the oldest could remember, American Christians were taking time out from the usual summer routine to attend Bible Conferences . . . and to think awhile. Never since the New England camp meetings expanded into the comfortable vacation-type recreation centers of today's conference sites, had so many persons attended the conferences. As July drew to a close and the "big" month of August began, new attendance records were being established at conference spots from coast-to-coast.

This year, evidently in answer to the demands of the delegates, the general theme of the conferences has been **EVANGELISM** and **REVIVAL**. And this is something of a departure from custom, for the conference lecturers of the accepted pattern have not been active stimulants to the revival movement.

What America is experiencing in this mid-century time of decision has not been prompted by any carefully planned program, but has arisen spontaneously to meet the urgent need of a nation's unrest.

Rather than a summer let-down, this year's trend will doubtless prove a great incentive as the Church leaders return to the new fall program spurred to an increased pace in the current marching beat of evangelism.

The Billy Graham Evangelistic Team has been meeting many earnest friends and supporters in various conference sites as the Hour of Decision has been broadcast from some of America's great conference grounds, including Maranatha and Winona Lake. The team has shared in other great assemblies also . . . the Methodist encampment at Lake Junaluska, the Baptist retreat at Ridgecrest, the Presbyterian conference at Montreat, the International Christian Endeavor convention at Grand Rapids and others across this nation.

To the thousands in attendance at these conferences now comes the urgent realization that the Hour of Decision, now the voice of America's Time of Decision, merits the all-out support which it must have. The increased cost of the program's rebroadcast over its Midnight

Gospel Network alone necessitates the additional support of many hundreds of new friends as broadcast costs continue to mount.

The cost is tremendous, yet the expenditure is fully justified, for in this national broadcast lies perhaps the most powerful incentive to the continuing impact of **REVIVAL IN OUR TIME** during these summer months.

Even as the power of the weekly message of Billy Graham does not diminish during these summer months, neither can the interest, prayers and support from the program's many listeners slacken one bit.

Let your contributions be the measure of your interest and cooperation in this nation-wide venture of faith. Mail your letter and gift today to Billy Graham, Minneapolis, Minnesota.

The Hour of Decision is heard in the Eastern Time Zone at 3:30; in the Central Time Zone at 2:30; in the Mountain Time Zone at 1:30 and on the Pacific Coast at 3:00 every Sunday afternoon. The midnight rebroadcast originates in strategic centers across America including New York, Chicago, Detroit, Los Angeles, Washington, D. C. and other cities. Consult the radio section of your local newspaper for details concerning the broadcast in your own community.

We are happy to announce that we have obtained additional copies of Mr. Graham's sermon-of-the-month, "Peace vs. Chaos." This timely message on the world crisis should be in every American home. Many of our friends have told us of their delight in being able to have the remarkable full-color drawing of Billy Graham which is on the cover of the attractively printed booklet. If you have not already done so, write for your free and postage-prepaid copy of "Peace Versus Chaos."

For your current copy of the "Sermon of the Month," write Billy Graham,
Dept. N, Minneapolis, Minnesota.

Space for this advertisement made possible by a Christian business man.

A NEW TESTAMENT YOU'LL TURN TO TWICE AS OFTEN

For 14 years Bible scholars worked at the most exciting job in the world—a new translation of our Bible. The Revised Standard Version of the New Testament has now been published.

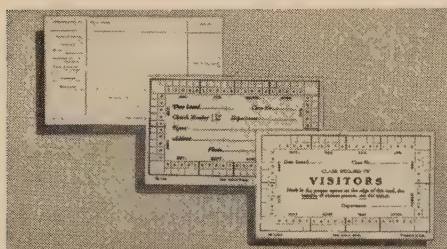
These men knew that in the 300 years since the King James translation, dramatic discoveries of old documents have shed new light on the Scriptures. The Revised Standard Version of the New Testament is based on the most authoritative manuscripts—some more ancient than any previously known. In a sense, this new version is really our oldest New Testament—and it is far more accurate and easier to understand.

Obscure, old-fashioned phrases are gone. Direct, understandable language quickens each verse to glorious meaning . . . yet the poetic beauty of the King James Version is preserved. Even the type is easier to read. Familiar margin-to-margin printing makes this New Testament as legible as any popular book. You'll find it such a delight to read you'll turn to it twice as often.

The Revised Standard Version of the New Testament is authorized by the National Council of the Churches of Christ in the U.S.A. Two million copies have already been sold. Get yours at your bookstore today.

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No. 11A. Attendance Card—Scholars (Red)

No. 12A. Attendance Card—Teachers (Green)

No. 13A. Attendance Card—Visitors (Fawn)

Any Card. Per 100 75c

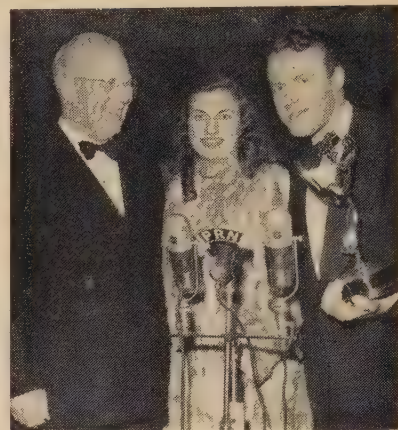
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Gospel TV Wins an 'Emmy'

by Claude F. Ross

Tops in seven months
is this telecast's record!



Governor Warren (left), Carmichael and Wife Vangy proudly view "Emmy."

SEVEN short months from "scratch" to top place as television's best cultural telecast of 1950—that's the staggering achievement of Ralph Carmichael and his Campus Christian Hour, heard and seen every Tuesday night over KTSL (now CBS), from Hollywood, California.

At the third annual dinner of the Academy of Television Arts and Sciences, Campus Christian Hour received the coveted "Emmy"—the Cultural Award of the Academy. No less a personage than California's Governor Earl Warren was on hand to offer his congratulations.

It all started one night last May. Carmichael, Professor of Music at Southern California Bible College and an arranger-composer, joined with a little group of his students for an evening program at Emanuel Interdenominational Church in Burbank, California. His unusual arrangements and their spirited playing of familiar gospel standbys had a freshness that swept the little audience. One member especially impressed was a young man named Arnold Peterson, a highly successful manufacturer of baby strollers.

At the close of the program, Peterson expressed his enthusiasm and proposed that the group go on television. He was willing to help, but with one express proviso: he wanted no commercial advertising. Use of his name as sponsor or that of his business was to be strictly taboo. His financial support was to be wholly an offering to the Lord.

A meeting was held, and a format for the program was worked out—one that has never been changed.

Soon the telecast was on the air. And it caught on at once. TV trade magazines, daily newspaper columnists, entertainment magazines like *Billboard*, studio engineers, executives in the tele-industry itself—all seemed to go overboard in praise of the program and its acceptance even among non-church groups and specially among the young. Older people found it equally acceptable.

Hal Humphries, Radio-Television Editor of one of Los Angeles' largest dailies, *The Daily Mirror*, summed it up from an objective point of view: "Televiewers who have been dialing past KTSL, Channel 2, at 8 p.m. Tuesdays because the program's title scared them, have been missing thirty minutes of some of the best entertainment on television today. Most of the numbers chosen by Carmichael for the orchestra and chorus are familiar hymns, but you have never heard them played or sung the way these youths do."

Ralph Carmichael is a 23-year old ordained minister as well as a Professor of Music. On the telecast he heads a 28-piece orchestra and a choral group of eight persons as composer-conductor-arranger. Producing inspiring arrangements of familiar church music with solid entertainment that attracts young people and the non-church crowd, he combines dignified grandeur and serious thought with a modern idiom of musical expression.

There is no detractor from the original beauty and reverence of the songs they play and sing. Neither is there any lack of deep spiritual devotion and fervent evangelism. None of the old-time, sweet harmony has been lost.

An important feature of the program is Vangy, Ralph's charming and talented wife, who sings with the chorus and as soloist on each program.

Midway in the program, Chaplain Arvid Carlson delivers a little "chat," a capsule-like sermonette—shorter than the average commercial plug, but so potent with a genuine gospel message that it hits with the impact of a bullet. Chaplain Carlson is a master of terse, inspiring expression. His personality and message are a definite contribution to the program.

The mixed personnel of the orchestra consists, for the most part, of students preparing themselves for Christian service.

Further evidence of phenomenal public acceptance is the fact that recordings made by the Ralph Carmichael "Campus Christian" group have headed all sales for religious records in one of the largest Christian recording companies.

Apparently the "Emmy" was well deserved.

Effective Helps for Your Sunday School



No. 805

NEW RALLY DAY CARD No. 802

Especially for children—a bright, appealing card that gives a warm invitation. Scripture, message, picture—all joyously persuasive.

NEW RALLY DAY CARD No. 803

For teen-agers and young people—a stimulating reminder card keyed to their interests.

NEW RALLY DAY CARD No. 804

For any age—an ideal Rally Day reminder. Appropriate illustration shows a family on the way to church.

NEW RALLY DAY CARD No. 805

For any age (see illustration above). Cards 802-805 all bring scripture, message, and illustration lithographed in four colors.

Each 20c per dozen; \$1.35 per hundred



RALLY DAY BUTTON No. 706

For your Sunday School children—Rally Day buttons beautifully lithographed in multicolor on metal.

30c per dozen; \$2 per hundred



VISITOR'S GREETING CARD No. 767

To Sunday School visitors, this card offers welcome and an invitation to come again. Lithographed in four colors on high quality white card stock, with ample space for personal correspondence. SIZE 3 3/8 x 5 1/2 INCHES.

20c per dozen; \$1.35 per hundred

PROMOTION CERTIFICATES

A beautiful, full-color biblical painting by Elsie Anna Wood, outstanding English artist, is reproduced on the front of each folder. No lettering detracts from its simple beauty. On the back a brief, simple message interprets the painting.

The certificate itself (two inside pages) is reproduced from an original hand-lettered in Old English and Script, in soft shades of blue to harmonize with the cover illustration. It provides space for the pupil's name; dates of enrollment and promotion; and signatures of the teacher, superintendent, and minister. Each certificate has a matching white envelope.

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- No. 828, Nursery to Beginner Promotion—**The Holy Family in Egypt**
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- No. 833, Primary to Junior Promotion—**Jesus in the Temple (Twelve Years Old)**
- No. 834, Junior to Intermediate Promotion—**The Sermon on the Mount**
- No. 835, Intermediate to Senior Promotion—**The Call of the Disciples**
- No. 836, Intermediate to Young People Promotion—**Jesus Stood on the Shore**
- No. 837, General Department-to-Department Promotion—**Nicodemus with Our Lord**

Distinctive, useful, meaningful to pupils—these promotion certificates are a joy to use.

5 cents each, any quantity



No. 828



No. 833

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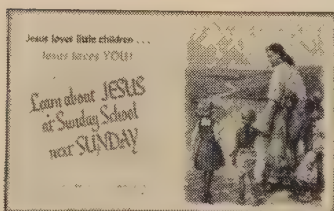
These colorful and inviting cards are a very real help to teachers, department superintendents, and other Sunday School leaders.

Appropriately illustrated by outstanding artists—McCurdy, Cue, Coleman, Copping, and others—each card features a carefully chosen Scripture text and a friendly message. Each is lithographed in four colors on high quality linen-finish stock, with space for correspondence on the address side.

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- No. 757—Junior
- No. 761—Young People
- No. 765—General, Any Age
- No. 766—General, Any Age

SIZE, 3 3/8 x 5 1/2 INCHES.



No. 753



No. 755



No. 757

AT YOUR SUPPLY HOUSE

Abingdon-Cokesbury

Christian Radio Reaches the Unreached

UNLESS he owns a radio station, is a radio performer or has access to radio mail, it is doubtful whether the average layman can understand or appreciate the terrific impact which radio is making on the mind of man today.

Maybe you have heard that before.

But if you haven't—and most Christians haven't—it shouldn't take you long to see the opportunities which radio affords in reaching a lost world with the Gospel of Jesus Christ.

In all the history of communication there has never been another medium which has grown so rapidly and demonstrated so dramatically its power to influence people as quickly and effectively as radio.

Take the matter of mass distribution alone.

The latest population figures credit the United States with 149,200,000. Of these, 81,862,328 claim to be church members. This means 67,337,672 have no access whatever to the church and its message of eternal life through faith in Christ.

At the present time, there is no printed medium or any other method known which can reach those outside of Christ with the Gospel of salvation as quickly and effectively as radio. To the number of unchurched Americans, of course, must be added the many who are church members but do not hear the Gospel of Christ in the churches which they attend. Again, the only effective method of bringing Bible truth to them is radio.

But this is only a start. The population of the United States is only a fraction of the 2,377,400,000 world population—a group so vast that it would take years to reach it, were it not for the radio and its tremendous potential.

But these are only figures—cold and impersonal. Not until you have glimpsed the inside picture of what actually happens when people hear a message via radio can you fully appreciate the power which the spoken word has over its listeners.

Dramatic illustrations of this are found in the article, "Gospel Radio Brings Them In," page 13, this issue of *CHRISTIAN LIFE*. They are only a few samples of what radio preachers receive as evidence of how the Holy Spirit works through radio and television in revealing life eternal to listeners and viewers.

And when you realize that the average American listens to the radio three and one-half hours every day, you realize anew how much a part of his very existence the message of radio has become.

With this truth in mind, how important it becomes to every Christian to pray for Christian broadcasters and Christian radio stations and to support financially these efforts to bring the Gospel by radio to a lost and undone generation.

And if we believe that the time left to us may be short, we must act immediately.

1951 Editorial Platform

1. To facilitate world missionary operation by mapping significant field developments.
2. To develop a militant program of opposition to communism on every level.
3. To reaffirm the essentials of the Christian faith.
4. To stimulate an active program of evangelism for every believer.
5. To encourage the building of Christian libraries in the home and church.
6. To promote the Sunday school as the chief evangelistic arm of the church.

TV and the Family Circle

CURIOUS commentary on family life, 1951, is revealed in a survey just published by Cunningham & Walsh, Inc. It portrays television as supplanting the hearth as the focal point around which today's family gathers.

The survey, known as "Video Town," is a secret test community of 40,000 people which the agency has used as a research laboratory since early 1948.

"The net effect of the findings offset much of the criticism of TV by educators and social workers," the agency said. "It also shows that TV is a deterrent to juvenile delinquency."

The virtues of TV are reported by mothers who use it as a reward for homework. They feel that TV helps, rather than hinders, children's home education.

Another report by Video Town mothers was that TV was helpful in keeping children from contact with polio during hot weather.

Hopeful sign to TV broadcasters is that the number of sets in Video Town almost doubled within the past year. Today fifty per cent of the families in the survey group have TV sets, as compared with twenty-seven per cent in May 1950 (total sets among the 40,000 test group is 5,000).

Interestingly enough, in this new-owner category radio listening dropped eighty-eight per cent, visits with friends seventy-four per cent, evening entertainment in the home eighty-seven per cent and movie going seventy-seven per cent. The survey did not reveal what happened to church attendance.

Most revealing was the fact that while child interest in TV continues very high, parents remain the most consistent viewers.

PICTURE OF SIGNIFICANCE ►

- Standing underneath the Christian flag, General Douglas MacArthur and Brooklyn religious and civic leaders review the annual parade of the Brooklyn Sunday School Union in Prospect Park. Some 100,000 children, representing more than 300 Protestant churches, participated in parades in various neighborhoods of Brooklyn.





America
Beware

the rage of the godless **THREATENS OUR LAND!**

Beware, America . . . the awful beast lunges toward us! Look before it destroys, and brings death to what we hold so dear. The rage of the godless threatens our very lives. Unbelief and compromise have weakened our defense.

For this national tragedy the churches must bear a full share of blame.

Why are there not more Christian statesmen? Why has the Bible been ostracized from our schools? Why are the pulpits of our country so void of Holy Spirit filled men?

Too many clergymen have denied that the whole Bible is the eternal, inherent Word of God. Too many churches have become mere social clubs instead of lighthouses to the wayfarers and fortresses against the onslaughts of the enemy of our souls. Too many Sunday Schools have degenerated

to places of social learning and have failed to mold God-fearing men and women to teach and lead us in this hour of national crisis.

Do you know that millions of boys and girls walk out of Sunday School every Lord's Day knowing little more of God's Word than when they came in? They learn nothing of the wages of sin, salvation by faith in Christ, or how to live a victorious Christian life.

How is it with your Sunday School . . . are you sure your teaching materials are Bible-centered?

Investigate and see if your Sunday School lessons uphold the Bible as God's inspired revelation. Make sure they present Christ as the only hope of salvation and victorious living. *You can be sure* by using the All-Bible Graded Series of Sunday School Lessons.

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Gospel Radio Brings Them In

Is Christian radio worthwhile? Broadcasters who have led others to the Lord think so—and you will, too, when you read these thrilling reports.

PERHAPS the most dramatic, although not necessarily the most important, conversion of my radio ministry was that of Father Joseph Zaccello. A Roman Catholic priest, he was born in Venice, Italy, and sent to America by the papal office at Rome.

One day in February, 1944, the business office at Calvary Baptist Church (where I was then pastor) called to say that a Roman Catholic priest wished to see me "on something important."

Imagine my surprise when a sad-faced priest came in and told a story of deep conviction and soul misery. He had been listening to confessions until his soul was sick with the evils that had poured into his ear. When he returned to his quarters he had turned on his radio to get some alleviating music. As God would have it, he had turned on my broadcast. I was preaching on Isaiah 53, emphasizing the fact that salvation was by grace through faith, and that if one would believe on the Lord Jesus Christ, he would be saved—without merit, ceremony, penance or any such thing.

He did not speak English very well, and I spoke no Italian. But the Spirit

Amazing to the evangelical world today is the number of nation-wide, gospel radio broadcasts.

This is apparent to anyone who is willing to leave his favorite gospel broadcaster long enough to flip across the wave bands on any given Sunday. The striking fact is that no matter on what wave band you land, you are likely to hear a program presenting the Gospel of Christ.

Particularly significant is the fact that, though these broadcasts represent virtually every denominational and doctrinal difference known to evangelical Christianity, majority adhere to fundamental principles of historic Christianity. This would seem to highlight for Christians two great principles: First, there is a basic Gospel to which all true Bible believers can and do adhere. Second, it is the personal and dynamic leadership of individual radio preachers that is responsible for the sustained support of these programs.

In recognition of this unique ministry of the Christian radio broadcaster, **CHRISTIAN LIFE** this month brings readers a selection of the most dramatic conversions reported by a few leading Christian broadcasters. These stories graphically illustrate the importance of gospel broadcasting today—a ministry which reaches a public untouched by any other medium of gospel dissemination.

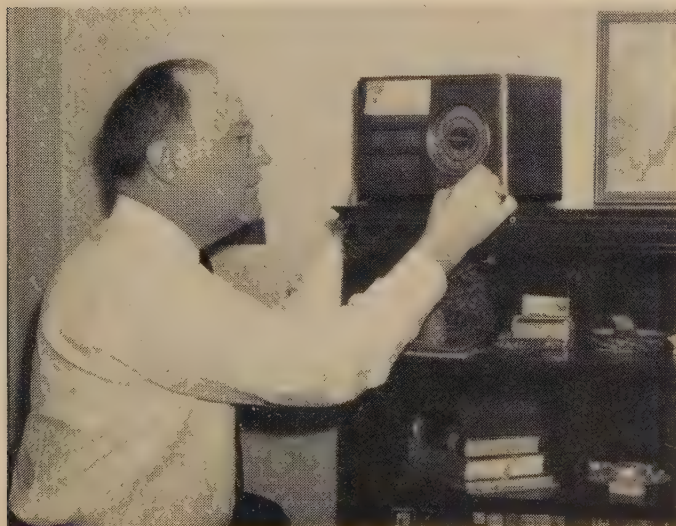
of the Lord made possible the getting across of the message. Afterward I sent him to Christ's Mission, where they continued to instruct him. As a result of his sound conversion, he left the priesthood and now is being used of God in telling the story of redeeming love.
—WILLIAM WARD AYER

In a home in New York City where sev-

eral Roman Catholic priests reside, it became the custom many months ago to tune in to my broadcast over WJZ, one of New York's most powerful stations. Each week two and sometimes three, four, and five priests would sit around and listen. Finally, one of them sent and secured one of the radio sermons and later sent a dollar and secured six

(Continued on page 58)

Charles Bluemer, shaken by a robbery attempt, then led to Christ by a Christian broadcast, now seeks to enter Christian work.



William Gothard, right, formerly a publication executive, heard "Songs in the Night" and was saved. He now directs the Gideons.





Spectacular are the daybreak meetings at which hundreds of Korean Christians prostrate themselves for hours of prayer.

Christians Triumph in Korea

by **Bob Pierce**

CHRISTIAN LIFE War Correspondent

From his vantage point as war correspondent, Pierce brings American Christians this heartening account of how Korean Christians have braved the aftermath of Communism.

■ *This is the first of a series by Bob Pierce, now representing CHRISTIAN LIFE as a war correspondent in the Orient under the United Nations. Reporter Pierce, visiting important centers in Formosa, Korea and Japan, will bring you more stirring accounts direct from the battle area.*

PUSAN—If anyone thinks that the death, desolation and hunger of war have defeated or submerged the testimony of born-again Christians in Korea, he had better think again.

Nowhere have I seen greater faith and devotion to our Lord Jesus Christ. Never have I seen greater misery or heard such heartbreaking stories of martyrdom for the Gospel. But that is only one side of the story.

Syngman Rhee, president of South Korea, told me in a personal interview last week, "The power and endurance of the Christian church in Korea has in no way been diminished by the suffering and martyrdom which it has undergone this past year. The faith and courage of believers has been an example to all Korea."

Although at one time discredited by some U. S. State Department advisers on Far East policy, Rhee has been thoroughly vindicated by Gen. Douglas MacArthur and others. Today he is enjoying growing respect on the part of the government and Christian organizational authorities. His word is widely accepted.

"Foreign missionaries not only have proved their love for the souls of the Koreans, but also have proved the genuineness of their Christian faith by spending themselves on behalf of the physical needs and welfare of the people," he asserted.

Rhee told me of visiting a refugee church the Sunday before, just two blocks from his official residence here in Pusan. He gave me the outline of the sermon preached from the Book of Revelation, and added that the pastor had preached for more than an hour and a half on the triumph of the Christian in the face of martyrdom.

The amazing thing to me was the discovery that Bible-believing and Christ-honoring churches are still intact.

Here in Pusan, the center of the refugee masses, I am awakened every morning by church bells calling believers to their 5:00 o'clock daily prayer meeting.

This morning I stumbled through the half-light of day to find a church full to the doors with prostrate Korean Christians, beginning their two-hour daily prayer meeting. I heard them cry out to God for their country and its needs.

Here in the city of Pusan the old, established churches carry on with larger crowds and more fervent workers than ever before in their history. At the same time, more than a score of refugee churches which have escaped from the North are meeting in new locations—warehouses, war-torn temples, store rooms and any available shelter to carry on worship, evangelization, Bible study and mutual help. I know of eighteen such bodies of believers in this city. I am confident there are more.

But what is true in Pusan also is true in many areas of liberated Korea. On the two islands of Koje do and Cheje

do, off the southern tip of Korea, for instance, more than 400 refugee pastors are working with remnants of their churches and evangelizing native islanders. It is reliably reported that between twenty and thirty churches have been founded by these men on the two islands. Most of the refugee congregations, poverty stricken though they may be, actually take offerings from their meager rations to support the Christian work.

This has not always been the case. As a matter of fact, veteran missionaries tell me that South Korea never was evangelized as thoroughly as North Korea. As a result, the Christian church in South Korea was neither as strong nor as large as it was in the North.

Moreover, with the successive advance of the communist army, what little Christian testimony and activity there was at first was completely disrupted. The few South Korean Bible schools and seminaries were dispersed as city after city fell and church congregations fled to the hills.

As a matter of fact, here in Pusan a year ago there was only one seminary and one Bible school. Today there are four seminaries, three of which are refugee, and three Bible schools. All are carrying on in the midst of the rubble of war—but all are crowded.

One new seminary was launched a few weeks ago by the Presbyterians. School officials estimated that enrollment might hit one hundred. However, attendance is now running to 250 students, all of whom study in one room. The same room becomes their dormitory and living room after school hours.

The spiritual vitality of this seminary is indicative of what is happening throughout South Korea. The week that school began, students on their own initiative started their own daybreak prayer meeting. I attended at 5:00 o'clock one morning to find the entire student body on its knees.

Not only are the seminaries and Bible schools carrying on as educational institutions, but Christian students have organized their own outlet for Christian

service as well. In one school the student body is divided into twelve different evangelistic teams. These go to refugee centers, hold street meetings and visit prisoner of war camps. All of this is done voluntarily, yet systematically and regularly, each week.

There is no doubt in the minds of veteran missionaries that South Korea will have more evangelical churches with a greater missionary and evangelistic vision because of the tragedy which has brought the energetic North Korean church into its midst.

In one large South Korean hospital more than fifty Korean Christian women work daily. They wash the soldiers' clothes. With funds provided by their own church's meager budget, they supplement the soldiers' diet with little gifts of food.

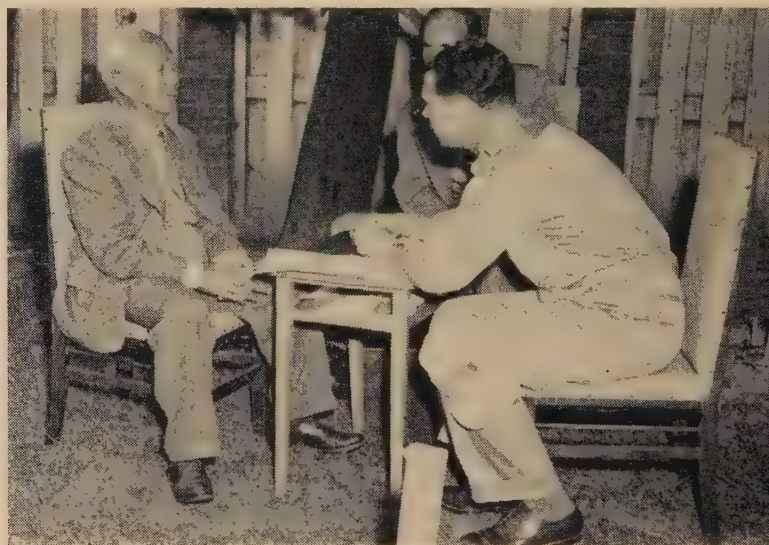
While individual Christians and churches have proceeded with their program, large denominational groups and mission boards likewise have seen the blessing of God as a result of martyrdom.

The Presbyterian church has just con-



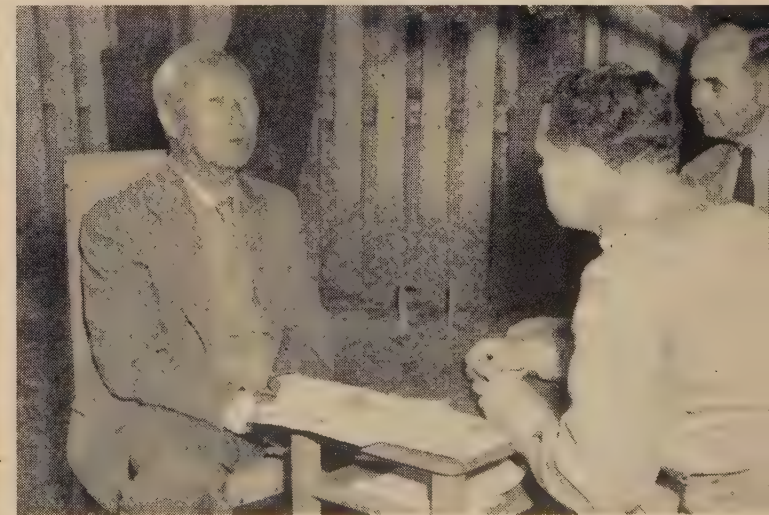
When Bob Pierce arrived in Korea, one of his first assignments was to interview Syngman Rhee, South Korean president.

Asserted Rhee, "Missionaries have proved the genuineness of their faith by spending themselves on behalf of the people."



"The faith and courage of believers have been an example to all Korea," Rhee assured Christian Life's war correspondent.

The South Korean president, who had visited a refugee church near his residence, repeated the sermon outline for Pierce.



How Is Your 'Givings Account'?

Here's what a schoolboy, a housewife
and an executive deposited in theirs.

by **Byron Ross**

THE banker is accommodating; he meets his customers on the sidewalk. Without leaving their automobiles they can make deposits in many cities. This innovation is centuries late. Another Banker installed such a service ages ago. It is unique: *anyone* can receive your deposit anywhere, and the credit is transferred to Next World's Accounts.

The exchange rate is good, too, favoring the depositor. You deposit a dollar; it buys a hundred of millennial currency.

But the system is vastly under developed, for most Christians do not sustain their accounts with regularity. It is regularity that builds . . . a penny a day is better than a dollar a year. The amount is not half as important as the spirit in which the deposit is made—the *spirit of giving*. The Banker won't stamp your deposit-book unless this spirit is present.

Like traveler's checks, which may be cashed anywhere, so givings deposits can be made. School children in Mozambique, executives in Taipeh or housewives in Cheyenne may activate their givings. Here is how it is done:

Billy Jones always has a bigger lunchbag than Dickie Carter. Billy has a deviled egg, raisin-bran bread and an apple in addition to sandwiches and cake. Dickie has only sandwiches and prunes. Billy likes his lunch, but he wants to put some of it in the givings account. So he shares with Dickie.

Mary Taylor is a busy housewife with plenty of problems all her own. Her budget is limited, and she has only a small amount she can spend on baked goods. So she decides to bake a few loaves of bread. When they come out from the oven in all their hot, soft, delicious goodness, she quickly wraps up the biggest loaf and sends it to poor Mrs. Higgins, whose husband is dead. She also takes a quarter-pound of butter. Although Mrs. Higgins is delighted, she wonders how Mary can be so inclined to give things away. She doesn't know that Mary will see this bread again, blessed of course, in the next age.

Oscar Ermine is an executive at the

steel mill. He arrives via chauffeured limousine and goes to his desk while a brigade of secretaries pause in respect. But Oscar is true-blue and remembers the day when he was a plumber in the smelting section. A mist collects in his eyes when he recalls his lowly beginning and the goodness of Christ in saving his soul. He shudders when he reads, "How hardly shall the rich . . ." and wants to show his appreciation. So he tithes his income, plus giving a good deal above it. Still he has plenty. So he decides he wants a real blessing. He picks up the phone and calls the Rescue Mission. Without revealing his identity, he asks the superintendent of the mission how things are progressing. He is told that the new wing is almost finished but the plumbing remains to be done.

Now Oscar could easily telephone the Ritz Plumbers and pay the bill, but he wants to give himself. So that afternoon, instead of going out to the country with his family, he dons old clothes and slips out incognito. Via street car he arrives at the mission, where he has a little difficulty with an enthusiastic brother who wants to give him a shower, a meal and a clean bed. He finds the superintendent who shows him the job to be done.

Next day, Executive Ermine smiles at his blisters through mist-filled eyes and says, "Thank you, Jesus, for the privilege of giving—myself."

Don't look for some grand job to do: look for a broken roof to repair, a floor to scrub, a hungry man to feed or a widow to assist. Let the Pharisees rattle their trumpets. You pour your gifts for the givings account wrapped in silent cotton.

Open a givings account! Keep it open! Here is the charter of the Grace Givings and Loan Association:

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

cluded its annual assembly, attended by hundreds of pastors and delegates. Their spiritual fervor was undiminished by the loss of 243 pastors and leaders at the hands of the Communists during the past year.

The Oriental Missionary Society church has just held its annual conference with more than 700 attending, 179 of whom were official delegates representing congregations from all over Korea. Those attending came without transportation, food or promise of shelter. Yet so important to them was the fellowship of believers and the ministry of their church that they braved indescribable hardships to be present.

Opportunities for evangelism have never been as great in the history of Korean Christianity. American and foreign missionaries have never had as many opportunities thrust upon them. Missionaries have preached to ten and twenty thousand prisoners of war, Sunday after Sunday, in camps around Pusan.

ROK Army officers, in many instances, have sought out American missionaries to preach to their groups. Yesterday, for instance, I was visiting in the home of a missionary. While I was there, a Korean colonel came to ask the missionary to preach to his troops, offering to assemble them any day at the missionary's convenience.

The demand for Bibles, Gospels and tracts is insatiable. One missionary received 1,500 Korean Bibles. Within a few hours they were gone, and a riot nearly started when those who had heard about the distribution learned the supply was exhausted. The need for Bibles is especially desperate because many Christians lost all personal belongings, including their Bibles, as they fled for their lives.

In addition to this mass turning to God, another heartening trend is visible in this war-torn land. It is the almost unanimous crystallization of South Korean sentiment against Godless communism. As Koreans have realized what communism is and what it has done to their country and countrymen, they are turning from it.

These are tremendous days in the history of the Korean church. Life is hard. But the joy and confidence of believers in the midst of their hardships is a ringing testimony to the victory of life in Christ.

Everywhere I have gone I have heard Korean believers voicing Paul's triumphant statement: "But I would ye should understand, brethren, that the things which happen unto me have fallen out rather unto the furtherance of the gospel" (Philippians 1:12).

What a challenge to Christian believers everywhere today!

END



Areas in Jerusalem are fenced with barbed wire to stem periodic violence. In some places entering or leaving demands a permit.

City of No Refuge

by John A. Huffman

This timely article takes you behind the scenes to Jerusalem, 1951—a city terrorized by impending war.

John Huffman, now Regional Editor for the New England states, bases this significant article on his personal observations while serving last year as CHRISTIAN LIFE's correspondent in the Near East.—Eds.

TODAY military strategists speak of Jerusalem as the gateway to the Middle East. Social reformers refer to Israel as the world's example of democracy. Many Bible students are convinced that we are living in the last days because of the return of the Jews to the Holy Land.

Only our daily papers can bring us up to the minute on the precarious balance of power between Arab and Jew. For, despite the fact that millions of Bibles record the title deed which makes Jerusalem the eternal possession of the Jew, today a Jew cannot so much as enter the walls of old Jerusalem.

It was CHRISTIAN LIFE's determination to place these rapidly moving events of the Atomic Age against the background of the Old World setting that sent me down the Jericho Road toward the Holy City in search of more light upon prophetic truth. I emerged with the conviction that believers are the only people spiritually capable of understanding the East as well as the West, the New World as well as the Old.

Standing at the crossroads between the East and the West, Jerusalem rises two thousand feet above sea level on the eastern side of the Judaeen hills. Having been a Bible student for many years, I was aware of the fact that Palestine was a rolling country. But somehow I had never been duly impressed with the precipitous nature of Jerusalem's environs.

Doubtless my impression was sharpened by an uncanny feeling that my taxi driver had neglected the fluid in his hydromatic brakes! And when we had completed a climb of over thirty-two hundred feet in less than twenty miles (from the Dead Sea, 1,292 feet below sea level, to Jerusalem), I began to sense the significance of ancient terminology for Jerusalem—Mount Zion.

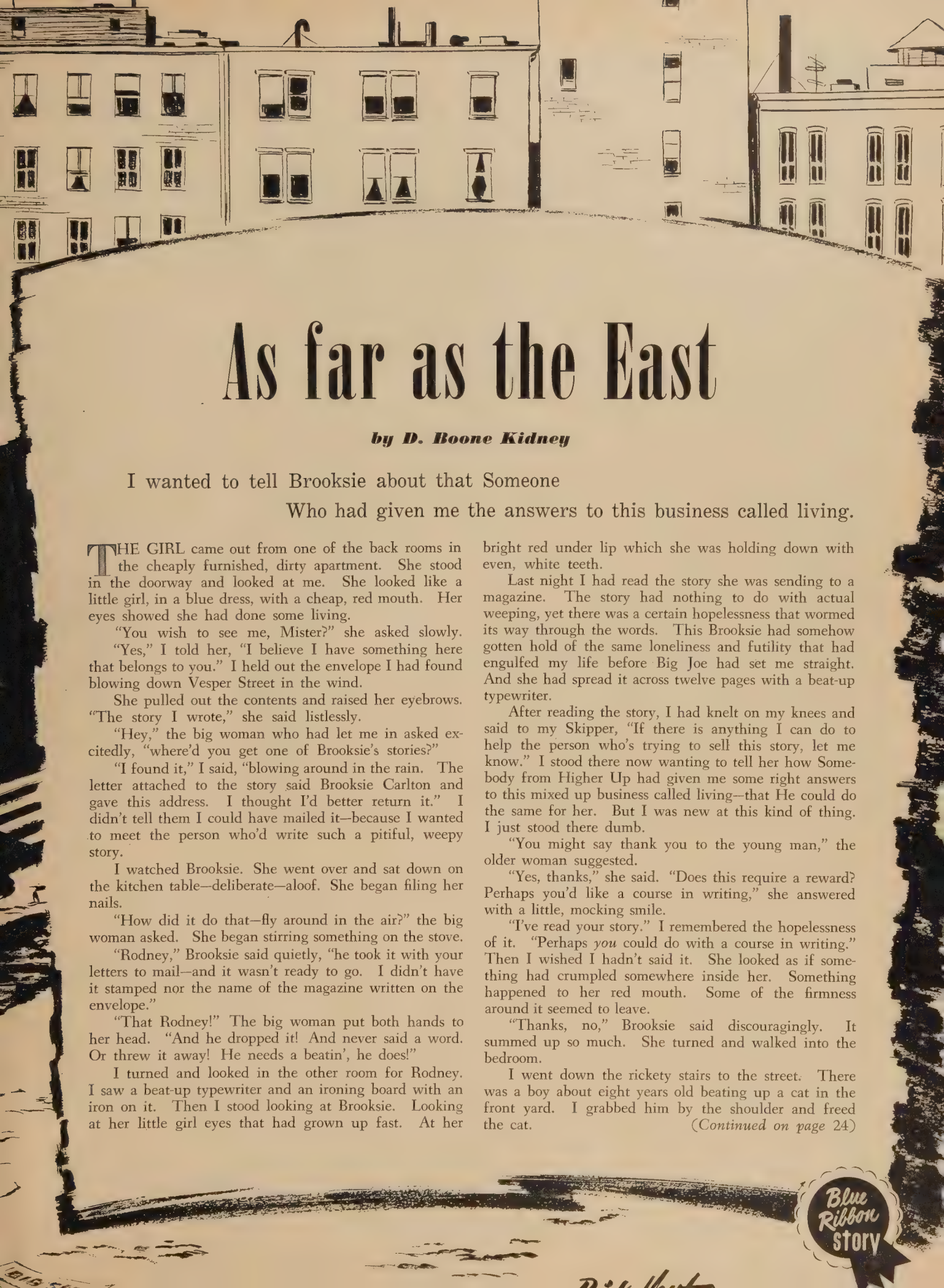
Jerusalem is bounded by three deep gorges and flanked by high mountains which minimize the elevation of the city itself. Suffering from centuries of soil erosion, the city is forced to draw her supply of dairy produce and vegetables from distant fertile valleys. Water must be pumped a distance of two thousand feet. Normally, Jerusalem is approachable from the North by the Nablus road, from the South by the Bethlehem-Hebron road and from the East by the Jericho-Trans-Jordan road.

Three thousand years ago Jerusalem was the tiny, fortified Jebusite town of Urushalim. Its center was called Zion. In about 1,000 B.C. the principality was captured by Israel's King David, who made it his capital. North of David's city, Solomon built a Temple to God

(Continued on page 29)



"Hello, Cat-man," shouted Rodney.
But I looked past Rodney at
Brooksie and said, "I'm back . . ."



As far as the East

by D. Boone Kidney

I wanted to tell Brooksie about that Someone
Who had given me the answers to this business called living.

THE GIRL came out from one of the back rooms in the cheaply furnished, dirty apartment. She stood in the doorway and looked at me. She looked like a little girl, in a blue dress, with a cheap, red mouth. Her eyes showed she had done some living.

"You wish to see me, Mister?" she asked slowly.

"Yes," I told her, "I believe I have something here that belongs to you." I held out the envelope I had found blowing down Vesper Street in the wind.

She pulled out the contents and raised her eyebrows. "The story I wrote," she said listlessly.

"Hey," the big woman who had let me in asked excitedly, "where'd you get one of Brooksie's stories?"

"I found it," I said, "blowing around in the rain. The letter attached to the story said Brooksie Carlton and gave this address. I thought I'd better return it." I didn't tell them I could have mailed it—because I wanted to meet the person who'd write such a pitiful, weepy story.

I watched Brooksie. She went over and sat down on the kitchen table—deliberate—aloof. She began filing her nails.

"How did it do that—fly around in the air?" the big woman asked. She began stirring something on the stove.

"Rodney," Brooksie said quietly, "he took it with your letters to mail—and it wasn't ready to go. I didn't have it stamped nor the name of the magazine written on the envelope."

"That Rodney!" The big woman put both hands to her head. "And he dropped it! And never said a word. Or threw it away! He needs a beatin', he does!"

I turned and looked in the other room for Rodney. I saw a beat-up typewriter and an ironing board with an iron on it. Then I stood looking at Brooksie. Looking at her little girl eyes that had grown up fast. At her

bright red under lip which she was holding down with even, white teeth.

Last night I had read the story she was sending to a magazine. The story had nothing to do with actual weeping, yet there was a certain hopelessness that wormed its way through the words. This Brooksie had somehow gotten hold of the same loneliness and futility that had engulfed my life before Big Joe had set me straight. And she had spread it across twelve pages with a beat-up typewriter.

After reading the story, I had knelt on my knees and said to my Skipper, "If there is anything I can do to help the person who's trying to sell this story, let me know." I stood there now wanting to tell her how Somebody from Higher Up had given me some right answers to this mixed up business called living—that He could do the same for her. But I was new at this kind of thing. I just stood there dumb.

"You might say thank you to the young man," the older woman suggested.

"Yes, thanks," she said. "Does this require a reward? Perhaps you'd like a course in writing," she answered with a little, mocking smile.

"I've read your story." I remembered the hopelessness of it. "Perhaps *you* could do with a course in writing." Then I wished I hadn't said it. She looked as if something had crumpled somewhere inside her. Something happened to her red mouth. Some of the firmness around it seemed to leave.

"Thanks, no," Brooksie said discouragingly. It summed up so much. She turned and walked into the bedroom.

I went down the rickety stairs to the street. There was a boy about eight years old beating up a cat in the front yard. I grabbed him by the shoulder and freed the cat.

(Continued on page 24)

Blue
Ribbon
story

Missionary Radio around the World



Broadcasters Meet Global Challenge

by CHRISTIAN LIFE editors in collaboration with William George

RADIO, unlike any other medium of Christian witness, acts as a spiritual force upon unseen millions. As the chart on the facing page indicates, Christian radio circles the globe. And yet there are many untouched areas, many unsaved souls to be reached.

Missionary broadcasters are going all-out in their efforts to meet the challenge. Today missionary radio broadcasts the Gospel in many languages. DZAS, radio voice of the Far East Broadcasting Company, broadcasts in thirty-five languages. ELWA beams the good news in eighteen languages from Liberia, West Africa. Pioneering since 1931 from its strategic location in the An-

des, South America's HCJB uses eight. A special CHRISTIAN LIFE radio survey reveals there are at least eleven missionary stations owned and operated by evangelicals.

With numerous transmitter towers, DZAS, Manila, P.I., can transmit one program to China, another Japanese-speaking program to Japan proper, and still another to Russian territory. DZAS' present plans for broadcasting within Japan are for time purchased over commercial stations when possible. The burden on the hearts of many of the missionaries is still to produce regular broadcasts over a long-wave station in Japan, since it is estimated that more than 40 per cent of Japan's eighteen mil-

lion people have access to long-wave radio receivers.

The number of Christian stations in the United States is small. They probably would not exceed 1.6 per cent of the total number. Most of these stations are owned by denominational groups or by Christian schools, with the majority FM. A special listing of outstanding Christian broadcasters appears on page 62.

Back at home and abroad, gospel radio has made remarkable strides. Its opportunities are great—but it needs your support now. As William George, assistant manager of the Brown Schools' station KGER, summed up a recent report, "... radio has a tendency to unite Christian forces more and more. Christian radio the world over is a lighthouse in the darkness of sin."



To facilitate world missionary operation by mapping significant field developments.

MISSIONARY NEWS MAP

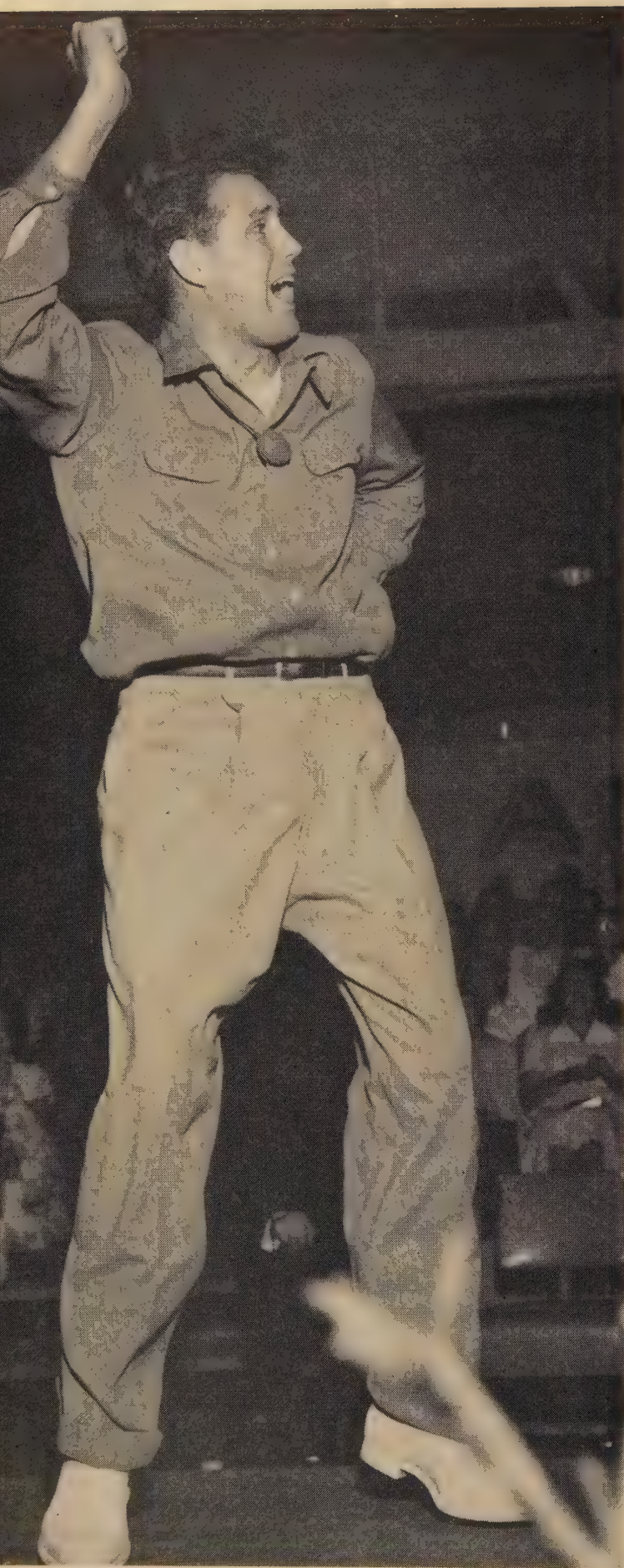
Christian
Life



Missionary Broadcasts in Foreign Countries

Sponsor	Location	Call Letters	Kilocycles	Watts	Personnel	Hours a week
West Indies Mission	Havana, Cuba	CMQ				3½
Central American Mission	Guatemala City, Guatemala, C.A.	TGNA*	1180 long 6040 short 9660 short	1,000 5,000	2 natives 6 missionaries	45
Far East Broadcasting Company	Manila, Philippine Is.	DZAS*	680	10,000	40	121
French-Belgian Gospel Broadcast	Luxembourg Tangiers	Radio Luxembourg Radio Internationale HCJB	232 1239.7 6110 12.5, 9.9 15.1, 17.9	150,000	1½ natives 2 missionaries	¼ ¼
Voice of the Andes	Quito, Ecuador	HCJB	12.5, 9.9 15.1, 17.9	10,000	60 natives 44 missionaries	84
Latin American Mission	San Jose, Costa Rica	TIFC*	995	1,000	5 natives 9 missionaries	
The Evangelical Alliance Mission	Maracaibo, Venezuela LaGuira, Venezuela Luxembourg	"Ondas del Lago"	1120 4800	20,000	15 natives 4 missionaries	1 ½
European Evangelistic Crusade		Radio Luxembourg		150,000	5 missionaries	1
"Maranatha Club"	Mexico City, Mexico	XEAI				
East and West Indies Bible Mission	Cape Haiten, Haiti	4VEH		1,000	5	14
First Baptist Church, Balboa Heights, Canal Zone	Panama City, C.A.	HOXO*		500	8	56
Canadian Baptists and World Missionary Prayer League	La Paz, Bolivia	Southern* Cross	730 long 9505 short	1,250	6 natives 5 missionaries	47¼
National Council of Churches of Christ	Dumaquete City, Philippine Is.	DYSR*				28
West Africa Broadcasting Ass'n.	Liberia	ELWA*		10,000	28	5
Bolivian Indian Mission	West Africa Cocobamba, Bolivia					½
Sudan Interior Mission	Addis Ababa, Ethiopia					12
Missouri Synod of the Lutheran Church	Tangier, North Africa	Dr. Walter Maier Memorial Station				5

* Mission-owned station.



Pied Piper of Evangelism

Meet Cliff Barrows, singer and story teller extraordinary, whose youthful exuberance is taking America by storm.

FAMILIAR sight to those on the platform of Billy Sunday's meetings was the high-strung evangelist's eagerness to start his sermon.

Impatiently shuffling his feet behind his famous song leader, Homer Rodeheaver, Sunday would tug at the singer's coat and grumble under his breath, "Sit down, lemme preach!"

As impatient as he was to launch into his sermon, however, the canny Sunday fully realized the importance of the mellowing process at which Rodeheaver was so skilled. He was open in praise of his singing partner.

Likewise, no one is more fully conscious of the importance of the opening forty minutes of evangelistic services than Billy Graham, today's most celebrated evangelist.

Graham's choice of dark-haired, smiling Cliff Barrows to handle this assignment is no accident. It was made with the realization that Barrows is a man whom audiences instinctively trust.

The art of preparing crowds numbering up to 50,000 to sit quietly and listen intently to an hour-long message is no undertaking for an amateur. It is a fine art.

The twenty-eight-year-old Barrows is a more thorough student of the technique than his youth might seem to reveal. A graduate of Bob Jones University, Barrows easily swung into the Youth for Christ pattern in its early days. An admirer of Homer Rodeheaver, he had even adopted the campaign maestro's trombone to supplement his song-leading repertoire.

Behind his facade of enthusiasm and serious study of music, however, Barrows possesses an outstanding degree of spiritual humility. Apparent to even a casual observer, this characteristic is, perhaps, the strongest single tie between song leader and evangelist.

Barrows' youthful enthusiasm and sense of mission are no better illustrated than in his Saturday morning children's meetings. Here Barrows, in his own uninhibited way, dramatizes for delighted youngsters some of the more moving Bible stories of the Old and New Testament. Spiced with rollicking songs, these programs always end on the solemn note of personal acceptance of Jesus Christ as Savior.

As with partner Graham, Barrows' schedule leaves little time for home life except between campaigns. Neighbors of the Grahams in the quiet mountain retreat of Montreat, North Carolina, the Barrows family includes Mrs. "Billie" Barrows, former organist for the team, Bonnie, three, and Bobbie, one.

What the future holds for ebullient Cliff Barrows is difficult to say at this point. In the four years that have passed since that day in Asheville, North Carolina, when Graham asked him to leave the local Youth for Christ to become campaign song leader, Barrows has come a long way. And at his present pace it may not be too long before the name and fame of the Graham-Barrows duo will mean as much to evangelism around the world as Moody-Sankey, Torrey-Alexander, Sunday-Rodeheaver.

END

Dynamic Cliff Barrows enthusiastically swings into the Bible story of Naaman the leper and races away in his chariot.



With an excited crowd of children looking on, Barrows graphically portrays Naaman's reluctance to obey the prophet Elisha.



Again and again, indefatigable Barrows repeats the action. He goes down into the River Jordan for cleansing six times . . .



. . . and on the seventh comes up clean! Not only has he told the story, but also has dramatized it for enthusiastic moderns.



Shoe off, this master of story telling re-creates the dramatic moment when Naaman stepped into the River Jordan for cleansing.



Proof of his acclaim lies in the rush children make for his autograph. But he judges success by boys and girls won to Christ.

AS FAR AS THE EAST

(Continued from page 19)

"Let me go!" he yelled.
I turned him around facing me.
"You're Rodney?" I asked.
"Yeah. Rodney Flaherty. What's it to you?" he asked.
"Nothing," I said. "Just leave cats alone, that's all." I walked off, then came back. Rodney was playing hopscotch by himself.
"What about Brooksie?" I asked him.
"What's it to you," he said. "Break an egg and beat it!" He hopped over a couple of squares.
"What about Brooksie, Rodney?" I asked him again.
"Taint her name," he said. "She just calls herself that. Her name's Abigail."
"Brooksie's a good name," I said. "It fits. Why does she cry?"
"You mean at night?" he asked.
"Any time."
"About Cal a little, I guess."

"Who's Cal?"
"Hey," he said. He eyed me narrowly.
"I don't hafta talk to you, Cat-lover!"
I reached into my pocket and handed him a quarter. "Okay, Rodney, give," I said kindly.
"Cal's her husband. He's dead. Ping!!!" Rodney threw a small rock at himself and landed sprawling in the dirt. I pulled him to his feet. "Japs got him with a bullet."
"The last war's been over quite awhile," I said.
Rodney shrugged. "So the war's been over quite awhile," he said.
"She still cries. Doesn't she go places—does she ever laugh—have boy friends?"
"If she wants 'em."
"What's the matter with them—the boy friends?"
"Nothin'. They just don't look like Cal that's all."
"Is she your sister?"
"Naw," he said. "She just came and lives with us since her father died. She

used to keep books for old man Millar at the fruit store. All the guys try to date her. She went with Gabe some. Not any more. Not good enough for her!" Rodney fluffed his hair and struck a pose. "Guess it's because he packs a gun, but you hafta in his business."

"Does she work some place now?" I asked him.

"Naw, she just pounds the typewriter. *Tickety tack, tickety tack!*" Rodney beat an imaginary typewriter in the air with his fingers, then turned his fingers into a machine gun and squinted behind them. "*Ackity ack!*" he said, "you're dead!" He started hopping again.

"She doesn't like it here, does she, crowded in with so many in a small apartment?" I asked. Clothes lines had been spread over the apartment with children's clothes, in various sizes, hung on them—Rodney's brothers' and sisters'.

"Naw," he said, "but she don't care much about anything any more. She says it's more than Cal. She says it's *another* war. She says it's guys like Gabe. She says it's making a mess of your life. And she says it's her todays being like yesterday and her tomorrows being like today I think she's nuts!"

I stood looking at the big building and its number 1236 and felt as if Rodney were playing over my old record. "It's like Jesus said," I thought, "'Ye must be born again.' Like He told Nicodemus. Like He told me."

"How long has she lived here?" I asked Rodney.

Rodney stopped jumping the squares. "Hey, mister," he said, "a quarter's a quarter!"

"All right, Rodney." I walked off and caught a taxi home.

That week I went around remembering. I kept seeing Brooksie sitting on the table filing her nails, with her eyes like brittle blue china teacups. The kind that look as if they might break. I kept thinking about the story. It was a *good* story if it weren't for the sad ending—if it weren't for the wistfulness that crept into even the attempted happy places.

I had told the Skipper, "If there's anything I can do, let me know." I began feeling a little like that fellow, Isaiah, in the Bible. When the Skipper said, "Whom shall I send, and who will go for us?" he replied, "Here am I; send me." I hadn't done much good the last time, but I felt as if He'd have me go back. Wednesday I went back.

She was sitting on the bottom step with Rodney. Rodney saw me first.

"Hello, Cat-man," he said, "my prices have gone up."

I looked past Rodney at Brooksie. "I'm back," I said.

"So I see," she answered. But you couldn't tell much from the way she said it.

"One reason I came back," I said, "I've

Twice Rescued

TWELVE-year-old Jack knocked on his pal's door. The rapping of his knuckles echoed down the tenement-house hallway in Woodhaven, Long Island.

"Funny—no answer. He said he'd be home!"

It was Thanksgiving afternoon. Jack had come to try to get Barney to join Boy Scouts. Suddenly his nostrils were alerted by a strange smell, coming from behind the door.

"Gas!" he exclaimed. "Maybe . . ."

Suspicious aroused, he broke down the door. Inside he found Barney, his brother and his mother, sprawled on the floor. Throwing open the windows, Jack shut off the gas and called the police, who managed to revive the three victims.

Next day, Jack's picture was splashed across the front page of New York's newspapers and he was awarded a Boy Scout medal of honor. A month later, Barney moved away.

Twenty-five years later, Jack's mother, rummaging through some things in the attic, came across old newspaper clippings.

"Look, Jack, what I found! Remember how you saved Barney's life that Thanksgiving?"

"Why, I'd almost forgotten about it!"

"Tell me—have you ever heard from him?"

"No, mother. Since he moved, I've lost track of him completely."

"Well, I'm praying, son. Perhaps you'll hear from him."

That was a Tuesday. Wednesday morning, among the many letters that came to Jack's office every day was this one:

"I happened to tune in on a broadcast Saturday night coming from Times

Square, and I've been wondering if you are the same Jack Wyrzten that I used to play with when we were kids together in the Boy Scouts." (Signed) Barney

Noting the address on the envelope, Wyrzten saw that his old pal now lived in a town on Long Island. Then it dawned, "Why, I'm to preach in the Presbyterian church in that town tomorrow night!" He lost no time phoning Barney, assuring him he was the same Jack Wyrzten and inviting him to the service.

Barney came. He stayed after the service, listening to Jack explain the way of salvation for more than an hour. Finally he accepted Christ, commenting, "The first time I ever heard the Gospel was on your broadcast last Saturday night."

The following Saturday, Barney brought his wife and daughter to the Times Square "Word of Life Rally," where both accepted Christ. And during the next week Jack received this letter:

"Dear Jack:

"It certainly was a wonderful experience for me to meet you again after a lapse of so many years. As I drove home after our meeting my mind led me back to the days when we were kids together and eventually to the fact that you were instrumental in saving our lives. Then it struck me that years ago you saved my physical being and now you saved my soul.

"Jack, it gives me food for thought. God works wonders in His way. It was He that sent you to our house on that near fateful day years ago, and it was He that sent me to you just recently." (Signed) Barney

—Leslie Flynn

been thinking about your story. It's a fairly good story—it just needs some fixing up."

"Are you an editor? I am sorry I didn't catch your name." She began marking up the ground with a stick.

"Roberts," I said, "Bill Roberts, and I work for the Johnson Coal Company. I did some writing once. I took a course in the stuff when I was in school."

She looked at me coldly.

"I know," I admitted, "I don't talk as if I ever went to school. But I did. I learned a lot in that course. It was a long time ago but I haven't forgotten it."

She made some long marks on the ground with the stick. "You're talking to the wrong party. I don't write stories. Would you care to buy a second-hand, not-so-good typewriter?"

"You mean you've quit?" I asked. "Writers do that frequently, don't they?"

"I don't," she said, "I quit and put a period after it." I could see that she meant it.

Rodney got up without saying a word. He went quickly and slyly up the narrow stairway.

"Where's he going?" I asked.

"No doubt I just planted a lucrative idea under his crew cut. He's probably on his way to do business with my typewriter and Louie the Goop who runs the second-hand store on the corner."

I started up the stairway.

"No," she said, "let him go."

I sat down on the step. "You can let Rodney go," I said, "but you can't let all of life go."

"Why not?" she asked dully.

"Because life can be beautiful." I felt stupid. I sounded like a soap opera.

"Really?" she asked ironically. "Beauty is something you read about. Cal was like that—fine and decent. I haven't found much fineness or decency anywhere before or since. Life does something to you after awhile. You wind up and find you've written a cheap price tag."

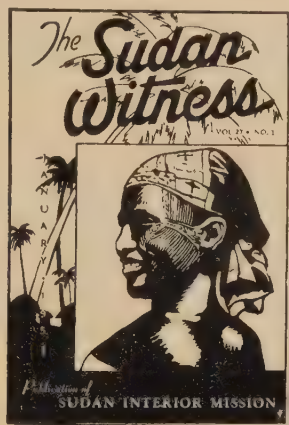
She kept on marking the ground with the stick. It made me think of Jesus. He had marked the ground with a stick, and He had said, "Let him who is without sin cast the first stone."

"Beauty," she said, "is something they stand up against a wall and shoot with a gun. The kind of life Cal believed in is just a make-believe dream. Rottenness is all there is. They've got another war now. More boys to be killed. That's beauty. Sure, life can be beautiful," she said, "in soap operas."

I felt sorry. This thing went deeper than just life being beautiful. This was a miracle that had touched me. A miracle that could touch her. I watched her young profile against the red bricks of the building. Somehow I had to help her.

"Big Joe," I started out courageously,

"For such a time as this . . ."



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"Big Joe used to be a racketeer."

She threw the stick away tiredly. "Really?" she repeated dully in a weary voice. I remembered Gabe. Probably others. Racketeer was not a foreign word to her. She looked off in the distance—completely disinterested.

"Something happened to Big Joe," I went on doggedly, "something in a little mission down near the waterfront. Big Joe didn't get over it. Big Joe had been one of the biggest racketeers in the territory."

I watched her face for some sort of reaction.

"I met him one night on the corner of Tenth and French Streets. It was a rainy night."

As I told her about it, it came back to me. Big Joe standing in his huge storm coat, the big folds flapping about his legs in the wind. The sound of the freighters pulling into the wharf. The fog horn moaning out over the streets. The fog as thick as bean soup at Ernie's Cafe clouding about us.

"Bill," Big Joe was saying again, "I'm a changed man. Bill, this religion business really works. All that stuff—you know, the Brighton mess—and that mix up in 'Frisco—it's all 'under the Blood.'"

Funny to hear Big Joe, tough egg that he was, with his reputation, standing on the corner of Tenth and French talking this way about the Blood and Jesus Christ. It wasn't news to me. It was all over the waterfront. Big Joe had gone straight. Big Joe had gone overboard. Clean nuts. I heard all sorts of rumors. But there was something about Big Joe standing there in the rain and fog that night—something about his enthusiasm—that gave an answer to the unrest in my soul.

Afterward I had gone to the mission myself. Only it wasn't foggy or raining with the wind whipping down the streets. It was the next morning—and the sun shone bright and hard through the windows of the mission. I had gone in to find the little mission man there all alone. He had a bucket of soapy water beside him and was scrubbing the white board floor on his knees. The two of us knelt at a wooden altar—and I poured out thirty-five years of confused, wrong living to Someone I couldn't see but knew was listening. Afterward I had gripped the little mission man's hand until I nearly broke it. Like Big Joe, I knew things were different.

I told her all this. I tried to tell her of this miracle-happiness I had found. And she acted as if she weren't hearing. As if she had gone off someplace by herself. I didn't know what else to say.

"Look, Brooksie," I said suddenly, "how would you like to go on an annual picnic? The men down at the coal yard are taking their wives and girl friends. How about going with me?"

"Thanks, no," she answered slowly.

"Nothing personal against you," she added. "I'd just rather not."

I stood up. The sun shone on her head. It made little coppery glints all over her hair. She was tall and pretty and didn't care any more that she lived upstairs on Corbett Street or if Rodney sold her typewriter to Louie the Goop or if there were any survivors from the war. She wasn't interested in Big Joe or that Jesus Christ said that a man or woman could be born all over again. She was not interested in the coal yard annual picnic.

"Goodbye, Brooksie," I said.

She didn't answer. I walked off.

But I couldn't toss her out of my mind that easily. "Here am I," I had told the Skipper. "Send me." The next day it rained and there wasn't any picnic, so I got caught up on some back work.

Steps and Steps

In his Bible, opposite the verse which reads, "The steps of a good man are ordered of the Lord," George Muller wrote, "And the steps, too."—Chat

I came from work and ducked into Mac's Coffee Shop out of the downpour.

"Raining ducks," said Mac. "You missed your bus. It just pulled out."

"Fine," I said wearily. I was wet and tired. I sat down at the counter with my head in my hands.

"You look as if you gotta a headache," he said.

"I have," I told him absently. "A girl by the name of Brooksie."

"Wimmen," said Mac. "With a name like that she should have the headache. The roast beef is good today," he added cheerfully.

I ordered and ate the roast beef and waited for the rain to let up. It continued and I went out into the dark, rainy street. The wind whipped around the corner. I could hear the fog horn faintly down at Bodgerman's Wharf.

I buried my hands in my pockets and started for the bus stop, the rain stinging my face.

A man ran by me fast—his feet making wet, empty, smacking sounds on the sidewalk. A boy followed him, jumping the puddles. I stopped on the sidewalk. A group of high school girls were running in the same direction.

"What's the matter?" I shouted after them.

One of the girls turned and shouted against the wind, "A girl—someone from Corbett Street—just jumped off Corbett Bridge!"

I turned and ran after the crowd headed for Corbett Bridge. . . . Sure there's beauty—in soap operas, she had said. . . . My today's are like yesterdays and my tomorrows are like today. . . . Haven't found much decency now or before. Let him who is without sin cast the first stone. . . . That kind of living

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I passed 1236 Corbett Street, which was right beside the river—right beside Corbett Bridge. The crowd was dense.

All His glory and beauty come from within, and there He delights to dwell, His visits there are frequent, His conversation sweet, His comforts refreshing; and His peace passing all understanding.—Thomas a Kempis

Everyone was pushing and straining to get a glimpse. I pushed and shoved my way toward the bridge. There was a patrol car parked on the bridge—the red signal light flashing on and off like a red eye in the night. Firemen in cold, wet slickers were milling around.

I shoved my way to the edge of the bridge. It was roped off, and a cop was keeping the crowds back. I squeezed up. "Let me through!" I shouted. The crowd was pressed tight against me. "I know her!" I shouted above the wind.

The cop hesitated a fraction of a minute, then grabbed my shoulder and shoved me through. I ducked under the rope and ran across the bridge. And I was thinking as I ran . . . It was raining when Big Joe talked to me about the Savior . . . it was raining when I found Brooksie's story . . . and it's raining now. An old, popular song, "I Get the Blues When It Rains," began to chant itself in my head. *It rained when I found you—it rained when I lost you—that's why I get blue . . .*

I reached the railing. There was a circle of people around a figure on the bridge. They had found her. A doctor was giving artificial respiration.

An intern was standing beside the doctor. "She's dead," he said.

I saw the doctor stand up. His hair was white and he was bareheaded in the rain. His expression told you—she was dead. A hush fell on the crowd.

An intern pushed a stretcher with funereal quietness through the circle. My mind had stopped chanting the words of the song. I felt dull, wooden. When the intern passed through with the stretcher, I stepped into the circle and looked down at the girl.

The girl had red hair—and it was plastered against her face. She was short and stocky. I stood looking down at her. It was not Brooksie.

I was numb with relief. "Brooksie," I said aloud, for no reason at all.

"What?" someone asked behind me.

I turned. Brooksie stood in the rain behind me in a blue raincoat—blue the color of her eyes—and her eyes were wet.

She wasn't wearing a kerchief, and her brown hair whipped in the wind. I stood looking at the white blur of her face in the rain.

"I thought the girl was you, Brooksie."

Brooksie stood looking at me. She put out a small hand.

"Meet another Big Joe," she whispered.

I took her hand and stood holding it. Suddenly the wind stopped blowing over the bridge. And there was calmness all about us.

"I got to thinking hard—after you left," she said.

"Sometimes when we think . . ." I ventured.

"The sun wasn't shining bright and hard through the mission windows," she said, "the light over my bed was dim—and it was eleven o'clock at night."

"It's all the same," I said.

"But I went afterward and tapped on the mission door window. The little man was there mending the torn hymn books. He read me a verse about a man named Nicodemus who came to Jesus by night."

I stood holding her hand. The bridge was nearly deserted.

"Jesus told him, 'Ye must be born again.'" She looked seriously out over the black river where the waves rose and fell in a dark, tossing turmoil. "The mission man told me," she said softly, "that they have been cast as far as the east is from the west."

I stood motionless on the bridge. I could hear the fog horn blowing for the freighters, blowing down by Gorgerman's Wharf. The rain beat steadily on the hard, wet streets.

"And that's a long way," I assured her.

"I told the little mission man I'd go back on Sundays—and Wednesday nights. I feel new," she said.

She dropped her eyes quickly and looked down at the toes of her black rubbers glistening in the rain. "He said you've been going on Sundays and Wednesdays and I told him—maybe we'd come back together."

My fingers closed tight around Brooksie's small, warm hand.

"Nothing, Brooksie," I said, "would suit me better."

She looked at me quietly. Her eyes which had grown up fast looked strangely like little girl's eyes again. Her face looked pale and determined in the darkness. We started walking.

The lights of the streets shone and reflected in soft, myriad, rainbow colors up ahead. And we walked—Brooksie and I—hand in hand off the dark bridge—toward the lights.

END

CITY OF NO REFUGE

(Continued from page 17)

which rapidly became the symbol of the nation's life and religion.

As Israel's religion degenerated, the prophets castigated Jerusalem's sins. But they never wavered in their allegiance to their conviction that "out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem." This Temple of Solomon stood for less than five hundred years.

Today Jerusalem might well be called the city of shrines. Three great religions—Christianity, Judaism and Islam—vie with each other in claiming and venerating the Holy Places. Competition does not end at the border lines of these religions but penetrates deep into the heart of a given "faith."

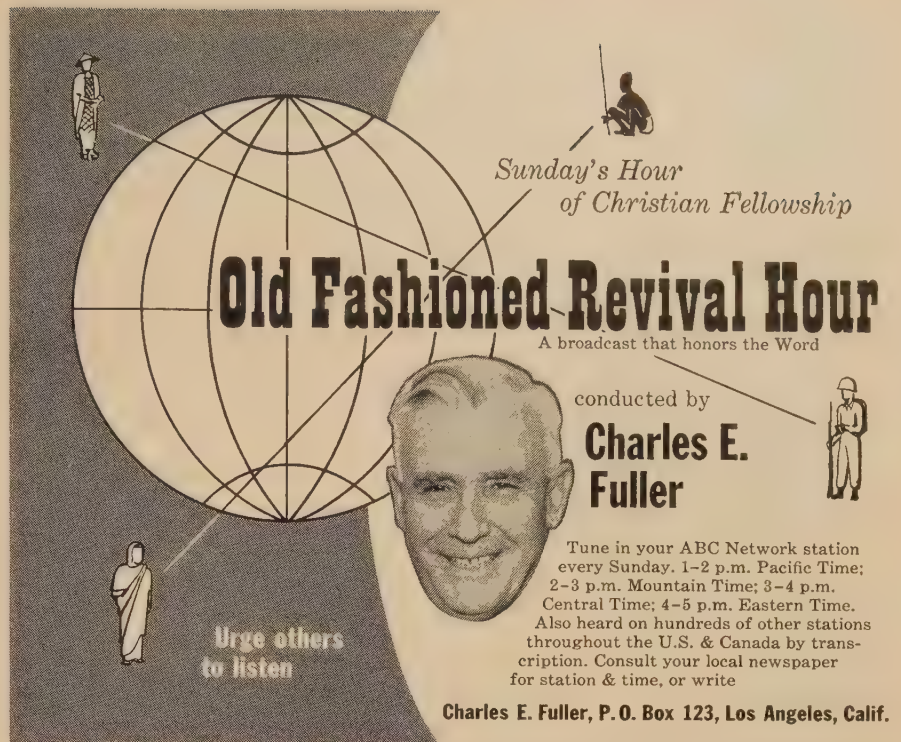
Imagine the confusion experienced by the naive Jerusalem inhabitant who becomes accustomed to the celebration of three distinct Sabbaths. Moslems observe a Friday Sabbath, Jews a Saturday Sabbath and Christians a Sunday Sabbath. Each of these groups claims historic significance for the Temple Area, but for entirely different reasons.

The most reverent of Christians receives a shock to his spiritual nature upon discovering that there are three "gardens" and two "calvaries." Scores of "official guides" and swarms of little beggars crying for "alms," added to divergent circumstances which tend to secularize the Sacred Places, make it a bit difficult to sing "I walked today where Jesus walked." Further reflection, however, thrills one with assurance that his feet actually are walking upon Holy ground and his eyes looking upon the Jerusalem over which Jesus wept.

The Kingdom of Judah fell in 586 B.C., and the exiles returned from Babylon to Jerusalem in 536 B.C. The Temple was rebuilt under Cyrus, the walls under Hezekiah and the life of the nation was restored. But Jerusalem was not soon to know internal peace. For centuries, one master after another dominated her. Finally, under the Maccabees in 166 B.C., she enjoyed a brief independence.

Then came Rome. A more beautiful Temple was built under Herod the Great—only to be destroyed in 70 A.D. By 135 A.D. Jerusalem was utterly destroyed and the Jewish people scattered throughout the world. All that seemed left was the hope of a national revival in Jerusalem.

Time was when United States citizenship alone provided adequate credential for coping with most travel problems abroad. Today, however, with growing Arab distrust toward Anglo-American intentions, United States citizenship no longer ensures immunity from certain iron-clad restrictions. In times of help-



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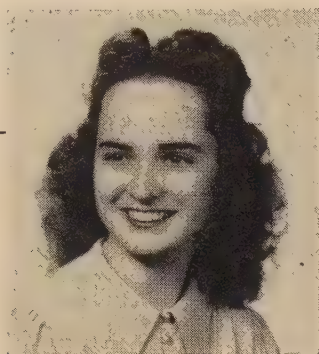
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lessness I presented my CHRISTIAN LIFE Credential Card with good results. That little card carried me to the number one Press Box in Athens, where I was able to shoot several dozen "close-ups" of popular King Paul reviewing his troops. Would my Credential Card influence King Abdullah's military commander of Arab Jerusalem to overrule the positive orders of his subordinate officers and enable me to pass through "no-mans land" into Israel's New Jerusalem? Yes, God used that little card, and, thanks to CHRISTIAN LIFE, I spent a day on "the other side of Jerusalem."

While in Israel I saw many interesting things, among which was a novel newspaper which I purchased from the newsstand in the King David Hotel. This irresistible *Jerusalem Chronicle*, tabloid in style and format, is written as if the destruction of Jerusalem were happening at the moment. Note the keen impression which still lingers in the mind of Jerusalem's modern Jew as, looking across the valley, he views the forbidden Temple Area. In the feature article, he relives the agonizing moments of the Temple's destruction:

"News of the Tenth AB 3830—The Temple has gone. There are no words to express the misery of this hour. The only phase that repeats itself with every beat of our heart and hammers in our brain is never more, never more.

"We were all convinced that even at the last minute a miracle would intervene. We were unable to believe that the enemy could strike at our very soul. And even more than by the fire that destroyed the Temple are we paralyzed and panic-stricken by the thoughts that there is no hope, no light to guide our steps in the darkness of the horrible future. The light that guided us is extinguished and we stumble through the dark clouds of the smoke that veils the ruins of the House of our Life that we shall see never more.

"We are obliged to keep an 'eternal flame' burning on the altar day and night. The seven lamps of the golden candelabrum had to burn in the honor of the Lord. The altar is no more and we saw, amid furious flames, Roman soldiers carry away as spoil the golden candelabrum.

"Such was seen by the witnesses of the destruction of the Temple. They, as we, were borne down by the grief. On this very same day they stood as we stand on the smouldering ruins and faced the bitter lot of exile and slavery. But they knew one thing that we have not fully grasped—the deeper the sense of what their mistrusted prophets had told them; this shrine of hope, pride and glory was not the glory itself.

"It was 'God's House,' but the Almighty cannot be confined in space. His Majesty, they knew, would go with them

into exile, would suffer their sorrow, would chafe at their chains. Without the eternal flame on the altar and in the candelabrum they would keep a light burning in their hearts. The prophet Jeremiah told them 'You yourselves are the Temple, not these stones, these halls, these pillars of brass and of gold. You yourselves are the Temple.'"

When the Romans destroyed the city of Jerusalem, they proceeded to rebuild it as a heathen city. No Jew was allowed to enter. The Jews, however, soon crept back and settled on the Western spur where they were allowed to enter the city once a year to weep over its stones. This practice in time made the "Wailing Wall" the central Jewish Holy Place in Jerusalem. In the fifth century the Jews were allowed to enter the city. By the seventh century they formed a whole quarter in the northeast part of the city. In 1099 they were gathered together in the synagogue and massacred. For twenty years no Jew was allowed to enter Jerusalem. Upon their return into Jerusalem in 1119 A.D. they began a free

★ ★ ★

God brings men into deep waters, not to drown them, but to cleanse them.—Aughey

★ ★ ★

life within Jerusalem. This lasted until the outbreak of the present Jewish-Arab War three years ago.

While in the Old City I was amazed at the thoroughness of the Jewish purge. When questioning a native Arab guide about the method used to determine Semitic blood, I discovered that the Arabs are uncanny in their ability to spot a Jew. I was told that several months ago a group of American tourists were stopped on the streets of Jerusalem by the Arab Legion Guards. All of them carried United States Passports, but one of them was a Jew. Despite his American citizenship, he was separated from his friends. Disappearing from sight he was not seen again upon the streets of Jerusalem.

Until the rise of modern Zionism, Jews of Jerusalem have constituted a small, but very vocal, proportion of the city's population. At times their numbers have dwindled to only a few score families. At times they have risen to hundreds. But at all times, the Jerusalem Jews have been regarded by Jews throughout the world as their representatives in Zion.

To Christians everywhere Jerusalem is associated with the life, teachings and ministry of the Lord Jesus Christ. It likewise becomes the focal point of our apocalyptic expectations as we look forward to the final phase of this age and the Millennial Reign of Christ on earth. Christ was born in nearby Bethlem. He spent His early years in Galilee. He frequently visited Jerusalem. During His

active ministry, Christ often taught in the Temple during the day and spent nights in prayer on the sloping hillside of the Mount of Olives. It was in Jerusalem that He was falsely accused, tried, sentenced and executed. It was there, too, that He arose from the grave, made post-resurrection appearances and ascended from the Mount of Olives.

It seems passing strange that for nearly three centuries the early Christians took little interest in the city. This apathy may be accounted for in part by the fact that early Christians were more obsessed with thoughts of the "New Jerusalem" of prophecy than with the ancient Jerusalem of history. It was in 451 A.D. that the Greek Orthodox Patriarchate of Jerusalem was established, marking the beginning of a renewed interest in the Holy City. This act was followed by the building of a new Christian city by the Roman Emperor Constantine, who centered his attention upon the crucifixion and resurrection of Jesus by building a church upon each of the two reputed sites.

When the Crusades ruled Jerusalem, from 1099 to 1187, they built a second Christian city. Apart from this brief period, Christians have been content to see the Holy Places remain in rival hands undisturbed, provided that pilgrims were allowed to visit them. Primacy was divided between the Greek Orthodox Patriarch and the Roman Catholic Guardian of the Holy Land (of the Franciscan Order), to whom the care of these shrines had been entrusted by the Pope. Almost all of the ancient Christian Churches have had their altars in the Church of the Holy Sepulchre, the church which reputedly marks true Calvary.

It is of more than passing interest to discover that although the Roman Church recognizes the Holy Sepulchre marking of Calvary as authentic, the Greek Orthodox Church maintains the actual custodianship of Calvary. The Roman Catholic Church maintains an elaborate shrine as near to Calvary as possible. Rumor has it that Pope Pius XII has recently offered to completely renovate the Church of the Holy Sepulchre if they will grant the Roman Church custodianship of Calvary. And strange as it may seem, the actual keys to the Church are in the hands of Moslem doorkeepers, who accept Christ as a mere prophet, not as the Son of God.

Beginning with the capture of Jerusalem by Abu-Bekr, Mohammed's immediate successor, and for eleven hundred years thereafter, Moslems ruled the city of Jerusalem. Although they have been notorious for the "fleecing" of Christian Convents and Pilgrims, they have, nevertheless, protected the rights of Christians and Jews. During this period, the city never was made a political capital but

(Continued on page 41)

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Hark, the Herald Angels Sing.

CHORUS—No. 11. *If I Gained the World*—Full
and Overflowing.

CHORUS—No. 12. *Singing*—O God, Our Help in
Ages Past.

CHORUS—No. 13. *Mighty Army of the Young*—
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► DENOMINATIONS

U.S. Baptist Cleavage Broadens

Southerners Hit NCC

TAKEN TOGETHER, THE BAPTISTS of the United States probably add up to the largest Protestant group.

An unofficial count recently listed no less than 56 Baptist groups. In addition, there are many independent Baptist churches not affiliated with any national organization.

But only the most superficial observers would class them as a single, homogeneous denomination. Actually, there are many cleavages between them. Indeed, the breaches were only widened further when the various Baptist conventions met in June.

Fiercely independent, Baptists historically have stood firmly for the sovereignty of the local church, separation of church and state, New Testament principles, evangelism and immersion of believers as the true method of baptism.

At the same time, Baptists tend to be denominationally loyal and are sometimes considered obnoxiously sectarian.

Into this picture have come other developments in Protestantism, including the growth of the ecumenical movement which stands for church union and the obliteration of denominational differences. The embodiment of this trend is the National Council of Churches, an inclusivistic, inter-church organization now embracing the major Protestant and Orthodox Churches of the U.S.

Opponents of the National Council declare that in its inclusivism the NCC has become dominated by theological liberals.

By and large, Baptists are strongly evangelical. Certainly this is true of the sprawling Southern Baptist movement and at least two-thirds of the American (Northern) Baptist churches—the two major groups.

First there is a cleavage between the Northern and Southern Baptists, because the Northern group has aligned itself with the NCC and merging Protestantism.

Then there is the cleavage between the American (Northern) Baptist Convention and approximately one-third of its affiliated churches on the same grounds: opposition to liberalism, inclusivism and ecumenicity. The "rebel" movement of Northern Convention now dub themselves Conservative Baptists.

When the Southern Baptists gathered at San Francisco, they served frank notice as to their present position and future course.

"We hereby reaffirm our conviction that Southern Baptists cannot enter into organic connection with the National Council of Churches, the World Council of Churches, or any other unionizing organization which would compromise Baptist principles and doctrines as revealed in the inspired Word

of God," a major resolution declared.

In Buffalo, the American Baptist Convention, committed to a continued relationship with the National Council, saw the breach widening between Convention churches and those embracing the Conservative Baptist cause.

It was true that perhaps half of the



BUFFALO RENDEZVOUS*
They favored a Baptist gap

churches still loyal to the Convention were theologically conservative, but there was a great gulf fixed between the ABC and the Conservative Baptists. Technically a church could still belong to the ABC and the Conservative Baptist organizations, but such fence straddling was becoming an untenable position.

As usual, the Conservative Baptists held their convention a week before the American Convention, but the need for the move was becoming unnecessary. Fewer of the delegates were taking in both meetings. What had begun thirty years ago as a "movement within the convention" now was largely a separate group.

Further indication of this trend was evident in the presence of the Rev. Richard Elvee of Buffalo, who delivered a greeting at the opening CB session on behalf of the General Association of Regular Baptists. Thus the Conservatives were finding themselves on more common ground with the "come-outer" GARB than with the theologically inclusivistic ABC.

In Oakland, California, the Baptist General Conference (Swedish) held its annual

*Dr. James McGinlay, of Baptist Temple, Brooklyn (left), and Dr. Howard Sugden, First Baptist, London, Ontario.

convention with a growing denominational consciousness. Thoroughly evangelical, the Conference Baptists had quietly set up their own missionary organization four years ago, thereby halting an earlier trend for the movement to become absorbed by the American Convention.

NAE Loses Dutch Group

IN AN ACTION long predicted by evangelical observers, the Christian Reformed Church synod voted in June at Grand Rapids to withdraw from the National Association of Evangelicals.

The strongly Calvinistic denomination, made up of sturdy orthodox descendants of Dutch immigrants, has been beset by internal disagreement over affiliation with NAE for several years.

While many of the strongest leaders in the church were pro-NAE, a persistent minority has fought to sever the tie with the inter-church association for several years. A committee headed by the Rev. Peter Eldersveld, radio minister of the "Back to God Hour," official program of the church and arch-foe of NAE, headed a committee which recommended the action. It was passed by a large majority.

Those closest to the situation feel that the reason for withdrawal of membership was due to NAE "being too closely identified with fundamentalism," too involved with certain techniques in contemporary evangelism—especially the altar call, and the "political" resolutions relating to support of General MacArthur at NAE's annual convention last spring.

Others feel that the action was prompted by the isolationism of the strongly conservative group, which prides itself on its reformed theology and looks skeptically upon all non-Calvinists as Arminians.

In a scorching attack on neo-orthodoxy, also known as Barthianism or the theology of crisis, the synod also voted to appoint Dr. Cornelius VanTil of Philadelphia to a newly created chair in Calvin College of contemporary theological trends.

Finally, synod voted to erect a \$100,000 denominational headquarters in Grand Rapids, long the unofficial capital of the movement.

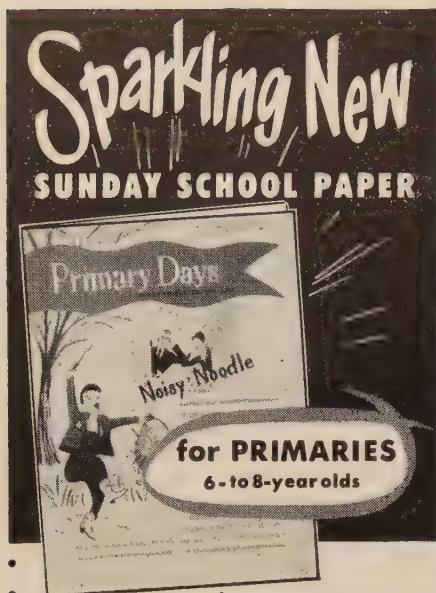
Assemblies at Atlanta

FOR THE FIRST TIME in the 37 years of the movement's history, the General Council of the Assemblies of God, now a biennial affair, will be held in the southeast.

Delegates and ministers will gather in Atlanta August 16-23 and will devote themselves to business, inspiration and fellowship.

Reds Effect Covenant Action

COMMUNISM'S IMPACT on Christian activity was reflected in two actions taken by the 66th annual convention of the Evangelical Mission Covenant Church in June at Chicago.



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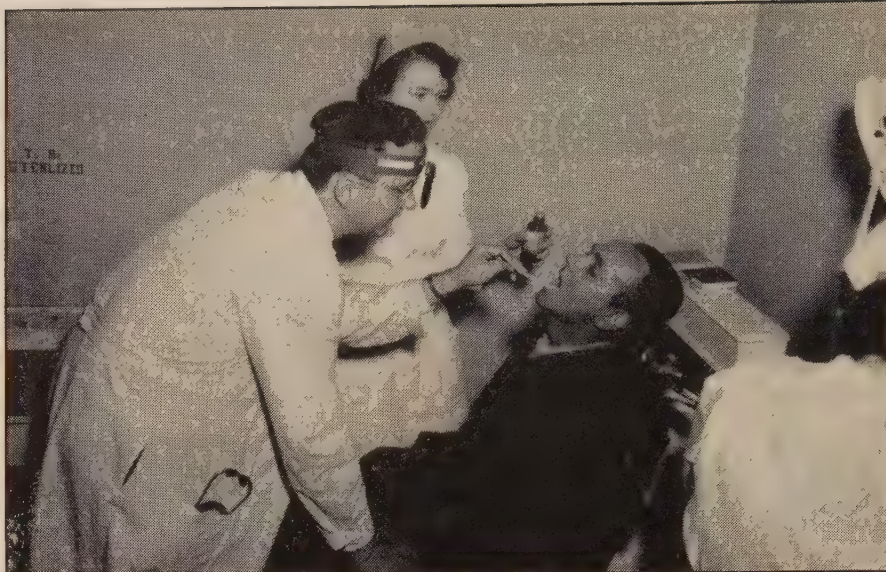
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MEDICAL MISSIONARY IN CHICAGO
Diagnosis probes into the soul

The denomination decided to assist in procuring a building for the new church for Estonian refugees, located in Toronto. The congregation is made up of people who fled from behind the Iron Curtain to Sweden and thence to Canada.

The delegates also authorized the Church's board of missions and executive board to transfer the base of contact for the China mission field from Hong Kong to Formosa.

Consent was given for the executives of the denomination to cooperate with other Christian groups and to participate in community church enterprises, "contributing a conservative, evangelical outlook toward such issues as arise."

At the same time the convention took a stand against financial support for "men and movements over which we have no control in favor of increasing stewardship through Covenant channels."

NATIONAL

Mission Operates Clinic

AN ARM OF THE CHRISTIAN Medical Society, which reaches into the slums of Chicago and ministers to the aches and pains of underprivileged men who drift into the Pacific Garden Mission, is beginning to yield its returns in the winning of additional souls for Christ.

The idea originated in 1950 with Dean Smith, a medical student. The plan won immediate consent from Mission Superintendent Harry G. Saulnier, who said such a clinic had been on the mission's prayer agenda for years.

Since the opening of the clinic in February, more than 400 have received medical care and 100 dental care. A licensed physician supervises the work each night the clinic operates. He is assisted by two or three interns or senior medical students and two or three graduate or student nurses.

One of those most interested in the clinic is Dr. J. Paul Bennett, roentgenologist and member of the P.G. board.

The clinic already has been a means of touching the lives of many outcasts. Besides receiving healing for their bodies,

several have been helped spiritually.

It's the most modern means in the historic mission's effort to aid the men of Skid Row. No one doubts that the clinic is here to stay.

The Beach Nobody Wanted

ONE BRIGHT DAY in June, 1914, George F. Tibbitts began a conversation with an old mountaineer on the shores of a lake in the Adirondacks.

They were talking about a strip of beach land on the shores of the lake.

"That land won't even grow potatoes," groaned the mountaineer. "It's no good to anybody."

They talked on. "How much do you think you'd take for the land?" Tibbitts asked. The man decided he'd have to find out from his brother. Finally, the two brothers decided they'd be satisfied with \$3,000. To bind the bargain, Tibbitts gave them \$100.

That was how Camp-of-the-Woods on Lake Pleasant came into being. Since then the sand patch that would not grow potatoes has brought spiritual and physical refreshment to hundreds of Christian families.

Today capable Gordon Purdy carries on the great work launched by Pop Tibbitts.

Record Vacation Schools

TWO EXCEPTIONAL VACATION Bible schools were held in widely separated parts of the country this summer.

In Chattanooga, Tennessee, a total of 1,872 youngsters turned out for the school conducted by Highland Park Baptist Church, according to the Rev. J. R. Faulkner, assistant pastor and director of the school.

The Rev. Bill McGarrahan, the "Kid Evangelist," told Bible stories that held the children spellbound. Some 500 children made decisions for Christ, either for salvation or re-dedication, it was reported.

In tiny Berne, Indiana, visitors driving through the town might have thought it had been taken over by the Pied Piper of Hamelin. Such was the parade of children to the vacation school conducted jointly for

five weeks by the five churches of the community.

In fact, nearly every child between the ages of 4½ and 14 in the town was enrolled in the school. The enrollment was 653, with an average attendance of 97 per cent! A staff of 25 handled the colossal job of teaching and administration. The population of Berne is 2,400.

Ranch To Be Called Frontier

YOUNG LIFE CAMPAIGN'S newest property acquisition will be known as Frontier Ranch. Located near Buena Vista, Colorado, 135 miles southwest of Denver in the heart of the Rockies, the new addition to Young Life's holdings will double the number of high school students able to attend last year's gatherings.

Several hundred young people made decisions for Christ last year at Young Life ranches.

WORLD

New World Group Looms

FORMATION of a third world-wide organization of Protestant denominations looms as delegations from twenty-eight countries are to gather August 5-11 for the International Convention of Evangelicals in Woudschoten, Holland.

Largely the brainchild of Dr. J. Elwyn Wright, executive secretary of the Commission on International Relations of the National Association of Evangelicals, the convention will be conducted in line with the philosophy of the NAE, which Dr. Wright also was largely responsible for bringing into being. The NAE, thoroughly evangelical in doctrine, accepts in its memberships orthodox denominations and also local churches and individuals related to the National Council of Churches.

Already organized is the inclusivistic World Council of Churches, which includes in its ranks all theological stripes of Protestants as well as several Orthodox groups. WCC, which is the embodiment of the ecumenical (one world-wide church) idea, is closely aligned with the National Council of Churches in the U.S.

The much smaller International Council of Christian Churches, headed by Dr. Carl M. McIntire, operates on the separatist principles of the American Council of Churches in the U.S. Like the NAE, the American Council includes only evangelicals in its ranks, excludes evangelical local churches of denominations in the National Council of Churches. Leaders of the ICCC have bitterly assailed both the efforts of the WCC and international activities of the NAE.

Disciples of both Wright and McIntire fear the liberal leadership of WCC and the open advocacy of many of its leaders to include world Protestantism and the Roman Catholic Church in one organization or fellowship.

MISSIONS

Two Cables from China

IT WAS A DRAMATIC MOMENT on June 11 in Buffalo when Vincent Brushwiler, general director of the Conservative Baptist Foreign Missionary Society, stepped to the

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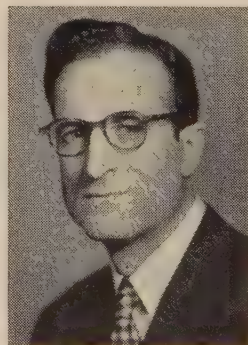
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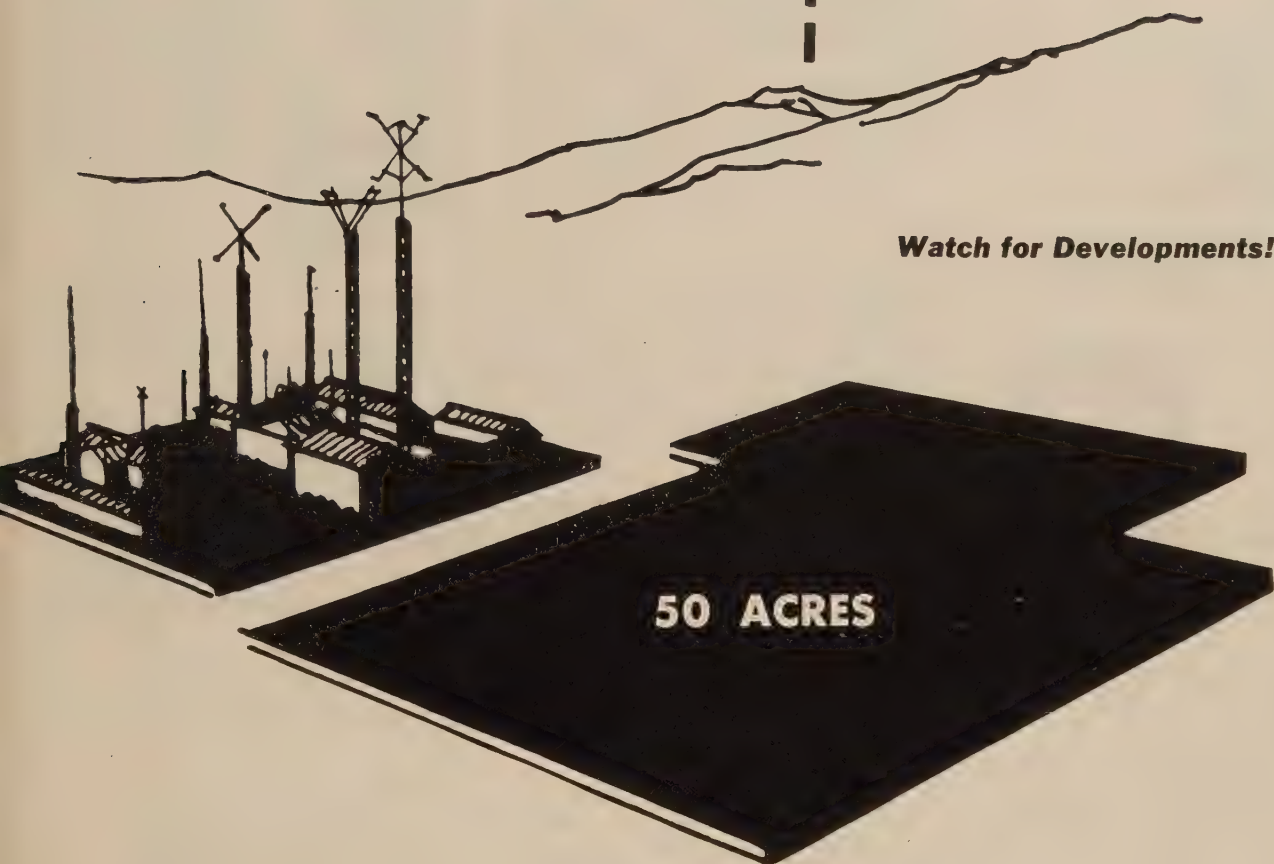


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**For
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Tune in

The Chapel of the Air

Evangelist

John D. Jess

Director



**Heard on the Following
Stations**

COLORADO			
KIUP	Durango	930 Kc.	6:15 A.M. (MST)
ILLINOIS			
WTAD	Quincy	930 Kc.	8:45 A.M. (CST)
WLDS	Jacksonville	1180 Kc.	8:45 A.M. (CST)
WPEO	Peoria	1020 Kc.	6:45 A.M. (DST)
IOWA			
KSTT	Davenport	1170 Kc.	4:30 P.M. (CST)
KWDM	Des Moines	1150 Kc.	1:30 P.M. (CST)
KGLO	Mason City	1300 Kc.	4:30 P.M. (CST)
KANSAS			
KJAY	Topeka	1440 Kc.	6:45 A.M. (CST)
MINNESOTA			
WREX	Duluth	1080 Kc.	9:30 A.M. (CST)
MISSISSIPPI			
WJXN	Jackson	1450 Kc.	8:45 A.M. (CST)
WVIM	Vicksburg	1490 Kc.	8:45 A.M. (CST)
MISSOURI			
KSTL	St. Louis	690 Kc.	7:00 A.M. (DST)
NEBRASKA			
KFAB	Omaha	1110 Kc.	5:45 A.M. (CST)
NEW MEXICO			
KICA	Clovis	980 Kc.	6:00 A.M. (MST)
PENNSYLVANIA			
WNAE	Warren	1310 Kc.	7:00 A.M. (EDST)
SOUTH CAROLINA			
WMUU	Greenville	1260 Kc.	1:30 P.M. (EDST)
SOUTH DAKOTA			
KSOO	Sioux Falls	1140 Kc.	6:30 A.M. (CST)
TEXAS			
KFDX	Wichita Falls	990 Kc.	6:45 A.M. (CST)
VIRGINIA			
WXGI	Richmond	950 Kc.	7:00 A.M. (EDST)
WISCONSIN			
WKOW	Madison	1070 Kc.	6:30 A.M. (CST)

**New Stations Being Added
Write for Latest Log**

Mailing Address

John D. Jess

Quincy, Illinois

microphone and read the cable which had just been handed him.

The cable, from one of CBFMS's 16 missionaries still behind the Iron Curtain in China, read, "Entire Hweili party enroute." Mission officials knew it meant that six missionaries and six children, ranging in age from six months to seven years, had started the 300-mile trek by foot and carrier over the mountains of China in the first lap of the long journey home.

To Dr. George Cole, master of ceremonies at the banquet, and to Mrs. Cole who sat beside him, the news had special meaning. Their son, daughter-in-law, and four grandchildren were among the party. It was nearly 10 months since the family of George Cole, Jr., had asked the Communists for permission to leave Hweili.

When the cable was read, only one man failed to register enthusiasm. Dr. Raymond Buker, the society's foreign secretary, had spent years as a missionary near the area of China from which the missionaries were coming. He whispered to the person across the table, "That's the dirtiest trick the Communists could have pulled . . . giving them exits now, after all these months of waiting, and forcing them to leave during the rainy season of the year. Mountain streams will be impassable; disease will be rampant; there will be no adequate places to camp."

On June 20 another cable was delivered to CBFMS headquarters in Chicago. The message was brief: Hannah Cole, 32 years old, daughter-in-law of George Cole and mother of four little children, had died along the way of spinal meningitis.

Only time would reveal whether the rest of the party would survive the trip.

FILMS

Tale of a Producer

BACK IN 1944 the owner of a sawmill and part-time pastor of several small churches decided the Lord could use him more effectively as a film evangelist.

So it was that L. J. Smith equipped himself with a projector and some cans of film. About then he and his wife had opportunity to see a presentation of a religious play, "The Missing Christians."

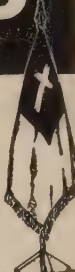
Without any experience in film production, the Smiths plunged into the motion



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Studio replaces a sawmill

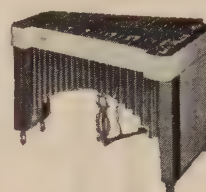
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Evangelist to Smaller Towns



While picture magazines and newspapers tell of the exploits of big-name preachers, Eddie Martin, Southern Baptist evangelist, seeks out the lost in smaller centers. Here Martin preaches to a throng at Staunton, Virginia. (Right) Song leader J. Stratton Shufelt, who aided Martin in the drive, conducts an after-meeting.



Twenty-five years ago Billy Sunday built this tabernacle seating 4,500 people. It has been used since then only for county fairs, never for a religious service. On the final night of the campaign, Martin's preaching packed out the tabernacle and well over 6,000 were present. Net results for the 15-day campaign: 1,247 decisions for Christ. This topped the 1,100 won by Billy Sunday in his six-week effort 25 years earlier.

picture version of the drama that had impressed them so. After months of hard work and discouragement, the film, first production of Evangel Films, was presented publicly in January, 1946, at the Youth for Christ rally in Portland, Oregon. In the intervening years some 26,000 people have reported to the Smiths that they have found Christ through the picture.

Later Smith produced "Mother and Home," then three shorts in 1949.

"Contrary Winds," released in the early summer of 1951, is the latest production of Evangel Films. The picture, which seeks to impress upon believers the importance of "getting busy," was photographed by Jack Beach, talented camera man who lost his life in the crash of the New Tribes Mission plane in Wyoming.

EDUCATION

Service Men Only

MEN ON ACTIVE DUTY in the armed forces may now enroll without cost in the correspondence courses offered by the Emmaus Bible Schools in Toronto and Chicago.

Decision to offer the courses on a free basis was made recently by the combined board of directors of the Plymouth Brethren Bible schools.

Already a number of service men have enrolled in the Emmaus school. While 13 courses are offered without charge, four others are free except for the cost of the needed textbooks.

RADIO & TV

Radio Preacher Honored

"AMERICA'S oldest gospel broadcast," the program emanating from Manhattan's Calvary Baptist Church, recently observed the first anniversary of its present radio pastor, Dr. John Summerfield Wimbish, minister of the church.

As a part of the celebration, the directors of the Calvary Radio Ministry held a radio rally and reception on June 8 for Dr. Wimbish.

Some of Wimbish's predecessors gained national fame, including Dr. Will H. Houghton, late president of the Moody Bible Institute, and Dr. William Ward Ayer, who continues to carry on an extensive ministry in both radio and Bible teaching fields since his resignation from the Calvary church.

An honorary doctor of divinity degree was conferred upon Radio Pastor Wimbish at Northwestern Schools' commencement exercises in June.

Billy Preaches From Plane

EVANGELISTIC HISTORY was MADE ON June 8 when Billy Graham broadcast a full-length evangelistic service from a 300-mile-an-hour plane cruising 7,500 feet above the city of Memphis.

With Graham in the plane were 38 invited guests, including church and civic leaders of Memphis and representatives of

local newspapers, radio and television stations.

The special flight included the dedication of Chicago and Southern Airline's newest million-dollar plane—the *City of Detroit*.

Sharing in the service aloft were song leader Cliff Barrows, organist Paul Nickelson and soloist George Beverly Shea. Four seats were removed at the forward end of the plane and a specially built pulpit was installed.

The program was broadcast and televised over local stations.

After concluding his successful campaign in Memphis, climaxed by a crowd of 34,000 on the final night of the campaign, June 17, in Crump Stadium, the evangelist flew to San Francisco. There he addressed 12,000 attending the Southern Baptist Convention.

Reds to Hear HCJB

TAKING A SEVEN-LEAGUE boot step of faith, officials of HCJB, veteran missionary radio station at Quito, Ecuador, have decided to increase broadcast power to penetrate the heart of Russia.

While it is true that the gospel message can be heard daily even now behind the Iron Curtain in a dozen languages, including Russian, powerful stations in the zones of Soviet control jeopardize the effectiveness of the HCJB signal.

The Voice of the Andes first began to send out the Gospel to the Indians and Spanish-speaking people of Latin America.

But as it was learned that Quito is one of the most favored spots on the globe for world-wide radio transmission, HCJB entered upon its present course of "heralding Christ Jesus' blessings" to every continent.

As doors have closed to conventional missionary enterprise, the importance of HCJB's role has increased. High in the favor of the Ecuadorean government, HCJB's permit to broadcast has been extended to 1980, with authority to increase its transmitting power to 100,000 watts!

In what has been regarded as a special providence of the Lord, certain equipment needed for the enlargement of the Quito station was obtained in a remarkable way. Destined originally for Soviet Russia, the equipment has been purchased by HCJB.



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★
Some six tons of it already have been delivered to Ecuador.

The forward step of HCJB means an expenditure of \$280,000 for transmitter, antennas, additional studio space and other expenses.

Gospel Voice in Africa

ADDITIONAL DETAILS concerning the new Christian radio station ELWA, to be operated in Liberia, have been reported by the West African Broadcasting Association.

The Liberian government has granted a charter for the station to make use of one 10,000-watt long-wave and three 10,000-watt short-wave transmitters.

Officials of the station, which has its American headquarters in Wheaton, Illinois, have estimated 156,000 radio sets on the west coast.

William Watkins, Wheaton College graduate and son of missionary parents now serving in French West Africa, is director of the new station.

► PRESS

Book Dealers in Chicago

WHEN 500 BOOK DEALERS and publishers gathered in Chicago's LaSalle Hotel at the end of June for the second annual convention of the Christian Booksellers Association, they handed down a unanimous verdict: It was a huge success.

The three-day meeting was packed with down-to-earth helpful ideas. One of the highlights was the presentation of results of a survey of religious book stores by Ernst and Ernst, accountants.

Climaxing the event was a message by the noted merchant, J. C. Penney, who based his talk on the subject of his recently released autobiography, *Fifty Years with the Golden Rule*.

William F. Moore, associate director of Moody Press, was re-elected president. Other officers are Don Norman, executive secretary of the Chicago Bible Society, vice president; Dale B. Johnson of the Bible Book Store, South Bend, Indiana, secretary; and John Fish, manager of Scripture Press Supply Center, Chicago, treasurer.

Exhibits were prepared by 66 concerns. The registration list included dealers from every state and Canadian province.

► PEOPLE

Colleen in Europe

INCLUDED in the group of 16 young people who sailed in June for Europe to take part in summer work camps were Louis H. Evans, Jr., and his wife, the former film star, Colleen Townsend. Evans is the son of the pastor of First Presbyterian Church, Hollywood. Some 60 Americans will engage in the work of rebuilding schools, youth centers, refugee homes and churches.

MacKay Takes Mission Post

REV. DONALD JAMES MACKAY, pastor of Central Baptist Church, Gary, Indiana, has resigned to accept the post of foreign secretary of the Association of Baptists for World Evangelism in Philadelphia. He will have charge of contacts with mission fields, field councils and missionaries. This fall he plans to visit the work of missions in the Philippines and Japan and make a survey of new fields.

END

★
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THE NEGLECTED CONTINENT

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CITY OF NO REFUGE

(Continued from page 31)

was considered the third principal Moslem city. Although the Moslems have fanatically guarded their Dome of the Rock and Mosque of Aqsa in the "Noble Sanctuary," dissenters from their religion have been treated with greater care and toleration in Jerusalem under Moslem rule than have their European counterparts.

The present walls of Jerusalem were built under Suleiman the Magnificent in the sixteenth century. In the nineteenth century Abdul Hamid gave the city an improved administration, which paved the way for an extension of its population and the establishment of new suburbs and institutions outside the ancient walls. Between the years 1840 and 1914 Jerusalem was open to foreign visitors. A new wave of interest on the part of Roman and non-Roman churches, as well as by Western emancipated Jews, was evidenced. During this period religious orders, missionary societies, wealthy groups and individuals centered in the Holy City.

Outstanding among Protestant institutions now functioning within the nearest Arab suburbs to the Old City are the American School of Oriental Research and the American Colony. The modern American School functions purely in the field of Biblical archaeology. It was instrumental in salvaging and deciphering the now famous "Jerusalem Scrolls." The American Colony, founded by H. G. Spafford, author of "It Is Well with My Soul," was founded as a hostel for Christians awaiting the return of Christ to the Mount of Olives. It since has become a social service agency. Today one must move out of the immediate environs of Jerusalem to find any powerful, organized witness for Christ.

The Jewish population of Jerusalem numbered less than 1,000 in 1800. In 1914 it numbered about 67,000 souls. The combined Arab-Christian population by this time did not exceed 33,000. Thus it was a great day for the Jews and for the world when in December, 1917, the city fell to British forces commanded by Lord Allenby. For the first time in the bloody history of its conquests, the Holy City saw a victorious general enter its walls as a humble pilgrim.

From the start, British rule of Jerusalem promised great things for the city. Outside the city walls, poor water and electric supplies were made adequate. Old roads were improved and new roads built. As the new city arose in beautiful gold and grey limestone, Jerusalem became a cultural and religious center with a busy professional, commercial and industrial life. But within the ancient walls the Old City remained (as it does today) a city of the East, with cramped

market places, alley-like streets, synagogues, mosques and churches. Under the mandate the Jews were allowed to develop their music, medicine, science and scholarship in an environment where Jew, Christian and Moslem could meet and work together as citizens.

Such peace could be of but short duration! Behind the scenes the British, acting more upon expediency than upon integrity, made a dual and contradictory promise to the Jews and Arabs. To each group, separately, they promised the whole of Palestine for its respective support of the war effort. As the two groups began to press their claims for an immediate settlement, the British found it impossible to cope with the situation. This conflict ended with the eventual ending of their mandate and the November 29, 1947, United Nations vote in favor of partition. On December 1 rioting began by the Arabs, who had previously announced their intention of resisting by force. The last days of the British rule were filled with disorder.

The first siege began on December 1, 1947. Lasting over five months, it was marked by outrageous bombings by both sides, local battles in mixed areas and continuous snipings. These resulted in the emergence of special Jewish- and Arab-controlled areas. It was a battle for the roads.

On May 15 the Arab legion opened a new attack with good equipment, as the Egyptians invaded Palestine from the south. The Jews seized the "security zones" and consolidated their position. They captured Mount Moriah but were unable to relieve Jews of the Old City. The Jewish sector was reduced to a mass of rubble by artillery fire; the Jerusalem Jews surrendered on May 29, 1948. This phase of the war ended by a United Nations Truce. Consequently, Jews hold the New City, and Arabs hold the Old City—but the infant state of Israel was saved from destruction.

Jerusalem is still in a state of war, a war held in check only by a truce. Day after day Arab Legions and Israeli guards feverishly eye "no man's land," seeking courage to move in. Occasional border skirmishes remind the world that Jerusalem is a "powder keg," the explosion of which might well ignite a world-wide conflagration. Huge concrete tank barriers in David Street, barbed-wire fences at the Jaffa Gate, Armed Legion Guards on the city's walls and the complete absence of Jewish faces in the Old City—all remind one of Jerusalem's present plight.

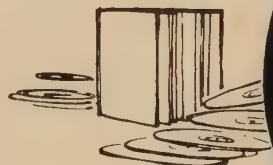
This may well be the most decisive year since the end of World War II. Convinced that any Russian move in Europe will be in the direction of the Near East, top professional military strategists of the "free world" are insisting that we continue to strengthen ourselves in the Mediterranean Area and

reader service section

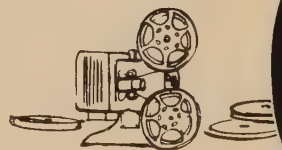
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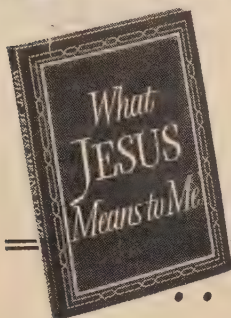
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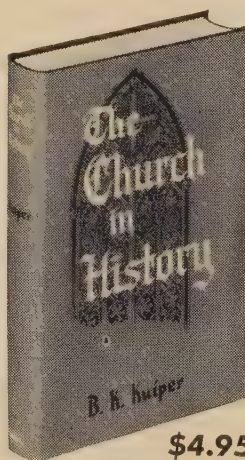
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especially in Palestine, the gateway to the oil-soaked countries of Iraq and Iran. At the same time, Bible lovers the world over are carefully scanning Scriptural prophecies. They are convinced that the unprecedented return of Jews in Palestine, the establishment of the State of Israel, the gradual turning away from materialistic atheism and increased interest in religion on the part of God's Chosen People constitute the actual fulfillment of prophecy before our eyes. In the light of these candid facts, the witnessing world asks, *whither Jerusalem?*

Last December the General Assembly of the United Nations resolved that Jerusalem should be declared and maintained an International City. Since that time the Trusteeship Council has been running into all kinds of difficulties. While the Pope calls for the Internationalizing of the Holy City, Arabs and Jews alike resent such intrusion into the Jerusalem Dilemma.

I am convinced that the present Jerusalem situation cannot rest for long. While it is obvious that neither the Jews nor the Arabs have any other purpose than to keep the Holy Places protected, they are equally determined to press for an immediate settlement of their respective rights in the Holy City and its environs. If this settlement cannot come through peaceable means, they are ready to seek its settlement by war.

It is within the ranks of pious Jews, who look toward their ancient Holy Places with fervent desire and pray three times a day for their restoration to the Old City, that we find hope of a Revived Israel. Privileged to minister in their midst, I discovered that while as a group they are far from the Kingdom, yet many of them have taken up Jeremiah's lament:

"The Crown is fallen from our head. Woe unto us, that we have sinned. For this our heart is faint; for this our eyes are dim.

"But you O Lord remain forever. Your throne stands through all generations. Let us come back to You O Lord, and we shall come back."

Such a cry coming from the lips of Israel's Jews and blazened across the front page of the *Jerusalem Chronicle* causes one to stop, look and listen. Their's, indeed, is a city of no refuge. But the story is not yet finished. It promises to climax in the complete fulfillment of Zechariah's divine utterance, "Thus saith the Lord of hosts: in those days it shall come to pass, that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

END



BOOKS

LLOYD KALLAND,
editor



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This Month's Selection

COMMUNISM, DEMOCRACY AND CATHOLIC POWER. By Paul Blanshard. Beacon Press. 340 pages. \$3.50.

With this recommendation, **CHRISTIAN LIFE** continues its emphasis upon building Christian libraries for the home and church.

PAUL BLANSHARD, a twentieth century prophet for Americanism, courageously but soberly squares off against two imperialistic, political powers—the Kremlin and Vatican—and finds them both guilty of shackling the minds of many otherwise free Americans. With candid accuracy and scrupulous documentation, the author reveals his seasoned thoughts on a subject which long has interested his inquiring mind and which, relative to Catholicism, has been still longer ignored by American writers and statesmen.

Born by revolution, the Kremlin captures the thinking, controls the speech, disciplines the activities, directs and re-defines what must be accepted as truth, and attempts to prostrate all its puppets before the deified trinity of Marx, Lenin and Stalin. The Kremlin demands complete surrender of its vassals to the Communist party, with Stalin as its dictator. This subjection of spirit is not difficult to preserve, since "basic in the whole Communist scheme of thought control is the fact that there are no privately owned newspapers, magazines and publishing houses in the Soviet Union, and that no political parties which might develop an opposition press are permitted to function."

The Vatican, on the other hand, has been "built brick by brick" over a period of centuries and now stands as a hierarchy with 350,000,000 "baptized Catholics" on the bottom and the pope reigning supremely on the top. After breaking down the hier-

archy into fifty to seventy cardinals, twelve congregations (bureaus), three tribunals, five offices of Roman Curia, bishops, archbishops, priests, nuns and brothers, the author discloses the real seat of authority within the hierarchy by saying, "This means in practice that one vote cast by the pope is always a 'majority.'"

The Vatican usurps authority over the minds of men in much the same way that the Kremlin controls its subjects. "The existing Vatican machinery for thought control consists of a doctrine, a set of legal regulations and several instruments of censorship and review." This practice contains serious potentialities should the Catholic Church ever gain control of American government, since it maintains that only the "Catholic conscience" is entitled to full freedom. Documentary evidence is brought to bear on the subject as Blanshard quotes *Civita Cattolica*—the highest Jesuit organ in the world—as saying, "If religious minorities actively exist, they shall have only a *de facto* existence without opportunity to spread their beliefs." This, of course, includes Protestantism!

The Vatican, matching communistic zeal, is attempting to penetrate its dictatorial rule into the American scene. Even integrity of character and Christian morals are set aside in this imperialistic pursuit. Blanshard says that the Vatican "has learned to shade history, exploit human ignorance, and disguise its undemocratic policies, all for the greater glory of truth as it is conceived by a hierarchy which accepts its chieftain as a fountain of truth."

To combat these two militant political powers, America must be eternally vigilant. Against the Kremlin she must muster military preparation, eliminate inequality within the United States which breeds Communism and ambitiously promulgate ideas of freedom and democracy.

The "Catholic question" must be faced

Should Protestantism cooperate with the Vatican against the Kremlin?

■ In *Communism, Democracy, and Catholic Power*, this month's **CHRISTIAN LIFE** library selection, Author Blanshard presents his opinion on this question.

Buy a copy of this book today; see if you agree with his viewpoint. Then send us your opinion in 300 words or less.

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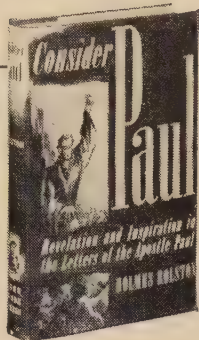
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frankly with a free flow of ideas. America must be slow to make alliances with Catholic parties or governments and must understand the Vatican's self-interest motivation in her fight against the Kremlin.

America, to remain a free America, must return to her foremost principle as voiced by Jefferson, "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." In this companion volume to his best seller, *American Freedom and Catholic Power*, Paul Blanshard has again sounded the call to freedom as embodied in the doctrine of separation of church and state. Certainly, in its field, this is one of the great books of our generation.

Sermons:

SPURGEON'S EXPOSITORY ENCYCLOPEDIA. By Charles H. Spurgeon. Baker. 1951. Vol. I. 510 pages. \$3.75.

Many—far too many—ministers break into print via the sermon-route. Consequently, the market is flooded with mediocre books of sermons. In the light of this, it was with no casual delight that the reviewer received volume one of *Spurgeon's Expository Encyclopedia*. For Spurgeon's sermons are pregnant with spiritual tonic for the soul. What some preachers seemingly attempt to do through fad and fancy Spurgeon accomplished through straight expository preaching, laying bare the doctrinal teachings of God's Word and edifying His people. These sermons include literally hundreds of theological gems, such as, "Our sonship comes by promise, by the operation of God as a special gift to a peculiar seed, set apart unto the Lord by his own sovereign grace . . ." (page 75). Readers of these nineteenth century messages, the laity not excepted, will harvest a bumper-crop of spiritual insights which will nurture the soul on this twentieth century pilgrimage amid frustration and fear.

As the term "encyclopedia" in the title of this series implies, the sermons are arranged alphabetically according to subject matter.

MERCIES MANIFOLD. By J. W. Behnken. Concordia. 147 pages. \$2.

This volume contains sermons preached by Dr. Behnken on The Lutheran Hour during the summer of 1949. His messages proclaim the Christian Gospel with the evangelistic zeal and high spiritual quality which has always characterized this program of "bringing Christ to the nations." (Reviewed by Warren C. Young.)

CLOUDS AND RAINBOWS. By Russell V. DeLong. The Warner Press. 122 pages.

In twenty-four radio addresses, the first of which gives the title to the book, this seminary dean and professor takes some general Scriptural truth as a broad basis, then pounds at it from several angles in pithy, terse, hard-hitting fashion. The homey-philosophic approach gains and keeps the reader's attention.

COWARDS OR CONQUERORS. By Herschel H. Hobbs. The Judson Press. 240 pages. \$2.

This book takes its title from the first eight sermons by the pastor of the First Baptist Church of Oklahoma City. Preached

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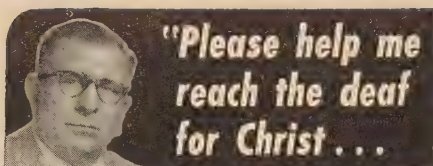
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at conventions, conferences and evangelistic meetings, these messages are topical in nature, deal with the main truths of the Bible and are fashioned in excellent style. They abound in quotations sometimes excessively, and of persons whose names would mean nothing to the average reader. But one receives the impression of listening to a successful pulpiteer.

Theological

THE THEOLOGY OF REINHOLD NIEBUHR. By Edward Carnell, Eerdmans. 250 pages. \$3.50.

We are indebted to Dr. Carnell for this penetrating analysis of America's most popular theologian. The somewhat prevalent opinion that Dr. Niebuhr's realistic theology represents a re-emphasis of the Biblical viewpoint will be forever dispelled by reading this volume.

Niebuhr begins with man, who finds himself caught between time and eternity. Man's refusal to recognize his own limitation inevitably leads to sin. Since Niebuhr begins at this point, his whole system is psychological rather than theological. As Dr. Carnell shows, his basic postulate is not the Scriptures, but the dialectic of Soren Kierkegaard. The Biblical terminology has the rather questionable purpose of serving as a series of pegs upon which Niebuhr hangs his conception of what Christian theology ought to be. The author demonstrates quite clearly that "... once the existential experiences ... veto Scriptural authority on such crucial doctrines as the historicity of the fall and the federal headship of the first Adam, it can likewise do the same with either the doctrine of the second Adam or that of God's taking our sins upon and into Himself."

Niebuhr carries the logic of his position to its ultimate conclusion. The incarnation, deity and resurrection of Christ are rejected without hesitation. He claims that, since Jesus is an historical person, He, too, must inevitably be a sinner. As for the atonement, Niebuhr maintains that Christ is the symbol of what all men, even the historic Jesus, may become.

The book is somewhat marred by typographical errors and faulty proofreading. The titles of several books referred to are wrongly given. The book would also be improved by a general evaluation as the end rather than by the somewhat abrupt conclusion. (Reviewed by Warren C. Young.)

THE LIBERATION OF LIFE. By Joseph Martin Dawson. Broadman Press. 90 pages. \$1.25.

The paramount contribution of this thin book is the sharpness by which Dr. Dawson contrasts a man-made liberation with the liberation of the soul which is found in Christ Jesus.

I think its chief frailty lies with the author's insistence that man, and not God, is basically the deciding factor. For a little book an abundance of source material is presented, which, for the most part, may be utilized as illustrative material for the pulpit.

FAITH IS THE VICTORY. By Buell H. Kazee. Eerdmans. 181 pages. \$2.50.

When Mr. Kazee says faith, he means faith! Deceptive "business methods" have corrupted the Biblical meaning of faith,

consequently dissipating the spiritual power by which Christians are supposed to live. It is this situation that the author courageously unmasks, finding the seed of the plight in the Christian's fallacious notion that he should "do things for God" rather than wait upon "God Who does things for (him)."

As the author pursues his inquiry, he portrays a willingness (even to the point of being anxious) to come to grips with his theological variants. Throughout the work, Mr. Kazee manifests an appreciable grasp of the subject, and indicates quite substantially that he is theologically respectable. For the most part, this book is theological in substance, but exceedingly practical in application.

SONS OF ADAM. *Studies of Old Testament Characters in New Testament Light.* By Samuel Marinus Zwemer. Baker. 164 pages. \$2.

This book, Dr. Zwemer's fiftieth, is far more than a re-hashing of certain well-known traits of some of the Old Testament characters. The introduction offers a lively rebuffing to the Higher Critics who have been enjoying a heyday at the expense of sound judgment.

Zwemer says, "The trouble with these Higher Critics is that they swallow the whole theory of Evolution (already in doubt) and discard Inspiration and Revelation. They not only make the account puerile and fail to see its sublimity, but they are behind the times in the field of anthropology and comparative religion."

Throughout the book the author exhibits a thorough knowledge of Oriental life and geography. The landscapes he paints are rich, doing much to freshen Biblical scenes and events. Illustrative material used is of many kinds, especially literature—poetry, religious novels and history. The manuscript virtually bristles with valuable Biblical cross-references.

Readers who crave a wealth of serviceable information packed within a small scope should give serious consideration to this helpful book.

Textbook

BIOLOGY, THE STORY OF LIFE. By Ernest S. Booth. Pacific Publishing Association. 710 pages.

This book surveys the major groups of organisms, showing their interrelations with an emphasis on conservation and biology for fun.

The author writes, "The book is designed for the student who believes in the Bible as the inspired word of God." Scripture quotations appear frequently; instincts of animals are attributed to the Creator; new varieties and species are thought to be the result of modifications of created types. The new species formed since creation "... were not taken into the ark." Many fossils are assumed to reveal changes from God's original kinds.

This textbook was "prepared by request of and under the direction of the Department of Education of the General Conference of Seventh-Day Adventists." Some ideas are supported only by quotations from their book *Spirit of Prophecy*. For example, "the eating of meat may actually lead to cancer." The author admits "we do not yet have experimental proof that

eating of meat produces cancer." Tobacco and alcohol are condemned, as is the overuse of tea and coffee in place of rest.

Some orthodox Christians with a scientific background believe that modern radioactive methods and careful study of the earth's strata support the opinions that the days of Creation were either eras of time or preceded by a long period of chaos that began when Satan fell. The author confines his explanation of fossil-bearing strata to the deluge alone.

Students of fossils will object to the sentence, "Never do we find a series of these fossil horses one above another in layers such as we should expect if they had evolved that way." Several different horses have been found in sequence in South Dakota and Nebraska. Dobzhansky of Columbia University does not think "that the best evidence is for the idea that animals originated suddenly." It is doubtful that "very serious physical defects can result from crossing over."

An atheist has a reason, but no hope for his reason. A hypocrite has a hope, but no reason for his hope. A Christian has a reason for his hope and a hope for his reason.

The animal pictured on page 145 is a whip-tailed scorpion or pedipalp, not a solpugid. On page 365 one should say that the human placenta is a thickening of only a portion of the membrane enclosing the embryo. The human embryo does not have gill slits but does have structures comparable to them.

The value of the book far outshines the defects. It should be owned by every teacher willing to present a Christian view of biology. (Reviewed by Russell L. Mixer.)

THE CHURCH IN HISTORY. By B. K. Kuiper. Eerdmans. 499 pages. \$4.95.

It seems that we have at last reached the end of an era that has extended over a period of some two hundred years, and which may well be designated as the Age of Reason. During this era of so-called enlightenment, the human race has witnessed the exaltation of human reason at the expense of the Christian faith. It became increasingly difficult to find Christian textbooks for the elementary and secondary schools. Those publishers who had the courage to issue a textbook in history, for example, that presented a Christian interpretation could expect no profit from their enterprise, and so there were no funds for maps and illustrations.

But now we have a truly beautiful textbook with all the earmarks of prestige and pedagogical appeal. Even chronological charts have been included. Excellent paper and type, a handsome binding, admirable organization of the material covered and high quality of style have combined to make this work most attractive and helpful to both young and old.

The author of this book used to teach history in Calvin College. He has spent many years studying the history of the Christian Church. He understands the minds of young people in our secondary schools. His task has been admirably performed. The story he unfolds is fascinating. The subject he covers is the most important for all true Christians. Let us hope that author and publishers will be well-rewarded

for their efforts to show the youth of our land what is for them the greatest thing in life. (Reviewed by Alberta Hyma.)

Fiction

A TEAR FOR JUDAS. By Le Gette Blythe. Bobbs-Merrill. 338 pages. \$3.

Le Gette Blythe, with a stroke of dramatic skill, weaves the characteristics of villain and hero into a human fabric, places him in a New Testament setting and calls him Judas.

The inhabitants of the Holy Land were smarting under the cruel hand of the Romans; thousands of Zealots were being slain; all the while hate was thickening in the lifeblood of Judas. He grimly sets his mind to overthrow Roman rule and free his people.

But how can this be done? The answer comes when Jesus appears on the scene. After much deliberation, Judas concludes that even though Jesus preaches the gospel of love, He can be used to liberate Zion in that He possesses miraculous powers. But the folly of attempting to follow the gospel of love with a soul of hate ends in tragedy, with the mangled body of Judas lying motionless in the abyss of Hinnom.

Base sensuality is encountered as Cynara attempts to lust Judas into sin, but the scene of vice backfires into one of virtue as Judas claims his greatest triumph.

The author reveals a deep understanding of human nature as well as belief in the evangelical faith, holding to both the Deity and resurrection of Christ. Adults who desire to read a book which penetrates—but not condoning—into the basic moral fiber of a "lost" man will want to read this novel.

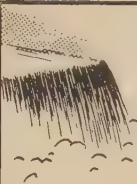
MISS WILLIE. By Janice Holt Giles. Westminster Press. 269 pages. \$3.

Miss Willie is the story of a teacher who, dissatisfied with the tiresome uniformity of her life in Texas, accepts the missionary challenge of a one-room school in the Kentucky mountains. Horrified with the contrast between her manner of life and the ways of the mountain people, she proceeds to educate them, only to find that because "it has allus been this way" they cannot be influenced to accept change in their way of life.

After a year among them and a sense of having failed in her mission, she decides to return to Texas. It is Rufe, in all of his dislike for her, who solves her problem. She decides to marry Rufe's father, whom she knows she loves, even though she fears that love is not enough with the vast difference in their manner of living. But in becoming one of them, she accomplishes what she had failed to do while "the teacher" trying to change them. (Reviewed by Gertrude Bowe.)

A CHILD'S TREASURE BOOK OF FIRESIDE TALES. By Ken Anderson. Zondervan. 109 pages. \$1.50.

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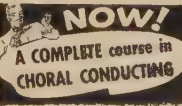
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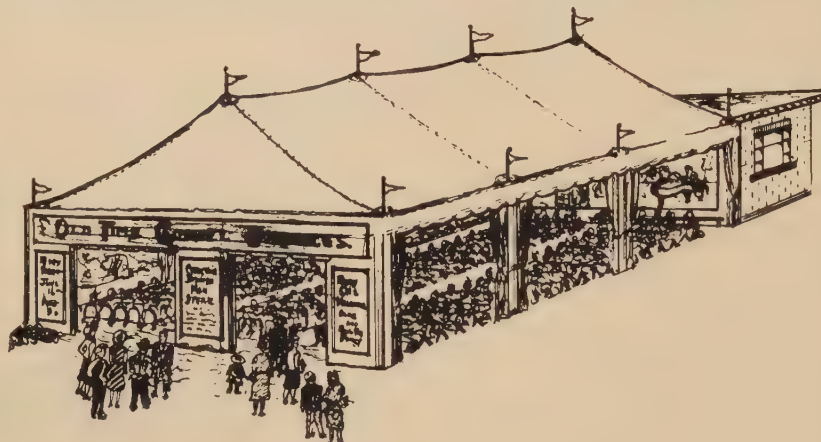
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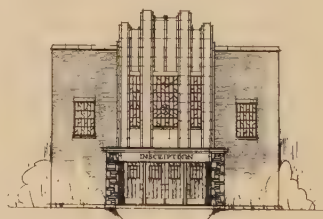
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told in easy reading style and printed in the right-sized type for children to read for themselves. Half-page sketches introduce each of the eight stories.

Psychology

PASTORAL PSYCHOLOGY. By Gote Bergsten. Macmillan. 227 pages. \$3.50.

Gote Bergsten is superintendent and chaplain of St. Luke's Foundation, an Institute for Psychology and Spiritual Counsel, Stockholm, Sweden. His book is an effort to set forth the relationship between psychology and Christian counseling.

Author Bergsten deals with his subject under six headings: The Responsibilities and Limitations of the Task, Concerning Confession, The Psychology of Unbelief, Guilt and Fear of Punishment, Symptomatic Religiosity in Neurosis and Insanity and The Psychology of Conversion.

His approach to the subject is evangelical and generally sound throughout. Dr. Bergsten rejects the contemporary secular view of the care of souls because it has a humanistic basis. Sinful behavior, he insists, "is by the psychotherapist regarded merely as a symptom of neurotic maladjustment; and by psycho-analysis or some form of mental guidance the attempt is made to relieve the soul of its burden of guilt or shame." It is his conviction that "no treatment or method of healing, however skillful, can replace the centrally important thing—the contact between a living soul and the living Christ."

Although the book does not deal with every aspect of the subject in detail, it will be looked upon by evangelicals as one of the most satisfactory to appear in recent years.—(Reviewed by Warren C. Young.)

Biography

PARK STREET PROPHET: The Story of Harold Ockenga. By Harold Lindsell. Van Kampen. 175 pages. \$2.25.

To have one's biography on display before the early age of forty-six has been reached is no common achievement in the annals of Christian history. Such is the case, however, with Dr. Harold Ockenga.

With a sublimely uncritical, but honorable, attitude, the author champions his subject with understanding and interest. Ockenga, born in Chicago of modest parents, adjusts himself rather easily as he strikes out into the world of trial and opportunity. Steps in the ladder of achievement are taken by means of hard labor, yet without much delay. Ockenga emerges quite suddenly as an able, internationally known evangelical. Christians who know Dr. Ockenga, together with those who do not know him, will join in their acknowledgement of his rising influence.

The ability of the author to gather and arrange material far surpasses his aptitude in the art of forming smooth sentence structures. This shortcoming, plus an overdose of typographical errors, draw substantially from the book's effectiveness.

FINNEY LIVES ON: The Man, His Revival Methods and His Message. By V. Raymond Edman. Revell. 250 pages. \$2.50.

Significant to the times, this book by Dr. Edman of Wheaton College considers and promotes the spirit of evangelism. As

mentioned in the subtitle, the book deals with Finney in his person, his revival methods and his message. Material used to sketch Finney's life is well-chosen, offering to the reader a brief, but faithful, record.

The author aptly handles the thorny matter of methods in evangelism, showing special genius as he draws support from no less a worthy than Jonathan Edwards. This support, however, stops with "methods" in that Edwards and Finney were worlds apart in several basic points of their message.

There is a simple, but interesting, twist demonstrated in the writing of this book, endowing it with reading appeal which makes it acceptable to the average Christian. Few will peruse this book without doing some personal heart-searching.

Juvenile - Non Fiction

A CHILD'S LIFE OF JESUS. By Fulton Oursler. Franklin Watts. 42 pages. \$1.75.

Fulton Oursler, a senior editor of *Reader's Digest*, has written a beautiful story of Jesus. He claims it "can well be the most important book I shall ever be privileged to write, for it is a profound privilege to tell the wonderful story of Jesus to the young."

Christ's deity, the miracles and resurrection are accepted on face value, and graced with the author's lucid literary brilliance. The story's inherent weakness lies in its silence regarding the substitutionary atonement. The death on the cross is vividly pictured, but its Biblical interpretation is wanting. It is my opinion that children should be taught this all-important doctrine. Catherine Vos in her *Child's Story Bible* offers a notable case in point. The attractive illustrations by Elinore Blaisdell and the general format of the book are good counterparts to Oursler's accomplished pen.

June Prize Winner Announced in Book Contest

A beautiful reproduction of the painting "What Happened to Your Hands?" has been awarded to Miss Ruth Tietje of Chicago for the winning letter commenting on a quotation from Frank E. Gaebelein's *Christian Education in a Democracy*, *CHRISTIAN LIFE* book selection for June. The statement from the book follows: "It may be that evangelicalism has in the past given up too easily. Instead of meeting scholarly attacks with equal and better scholarship, it has been too ready to build new institutions when the old might be re-won for Christ." In her comment, Miss Tietje says:

It is true that evangelicalism has given up too easily in the past—especially in the field of education. Instead of strengthening its own stand and accepting the criticisms aimed against it as a challenge for improvement, it has often hung its head in defeat.

Where is the spirit of a Paul, the apostle, in such action as this? He said, "I am made all things to all men, that I might by all means save some." Certainly Christians with minds renewed by

GOD'S GREAT OUTDOORS (*Nature Stories, Series 4*). 140 pages. \$1. **GOD'S GREAT OUTDOORS** (*Nature Stories, Series 5*). 151 pages. \$1. Both by Marion Schoolland, National Union of Christian Schools.

These two supplementary readers, Series 4 for the fourth grade and Series 5 of the fifth, bear testimony to Miss Schoolland's double success in unveiling the beauties of nature and placing God in His proper perspective as Creator and Preserver. A careful reading of these books by the child should provoke him to reverence the God of Scripture, Who manifests His power and majesty in the handiwork of nature. Christian teachers and parents can depend on these God-centered readers.

Commentary

THE MINOR PROPHETS. By E. B. Pusey. Baker Book House. Volume 1, 427 pages; volume 2, 504 pages. \$3.50 each.

These two beautiful, well-bound reprints are classics which bristle with preaching and teaching values. Historical, moral, doctrinal and devotional slants are included in the text. Perhaps the crowning virtue of these volumes is the balance they manifest in steering a straight course between cumbersome detail and acute brevity. Some of the original Hebrew textual problems are considered, but are located in the footnotes, thereby allowing the running commentary to be free from burdensome technicalities.

The problems involved in a reviewer's attempt to do justice to a worthy commentary are overwhelming—generalities abound! Perhaps an excusable way of escape would be to quote the author's goal, and declare

the Holy Spirit do not need to feel that the secular world has a corner on brains. The Christian has the answers, the *real* answers, being sought by the philosopher, the psychologist, the scientist and the man in public life. Lay Christians can well ask themselves if they are doing their part in providing funds to pay for needed buildings and equipment, to procure time for valuable research, to offer scholarships for worthy young people.

But the lay Christian isn't the only one who needs to do some soul-searching. Are the faculties and board members of many of the smaller evangelical institutions ready to examine themselves critically to see where their weakness lies? If so, they will find they need no apology for their Christian emphasis. But they will realize that some of their set-ups are not conducive to making scholars. They will see the need for getting accreditation for their schools, that their graduate might be accorded the respect which should go with his degree outside of Christian circles, and that he might gain entrance to graduate school for further studies if he so desires. Libraries should be strengthened, student-teacher ratios bettered.

Evangelicalism has hung its head in defeat all too quickly in the past. Now it must obey a militant "therefore stand!"

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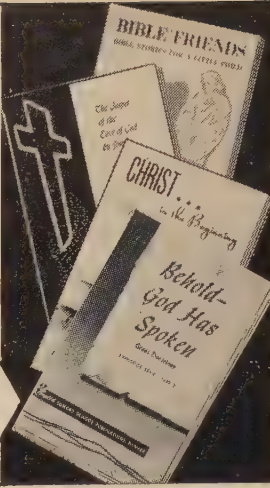
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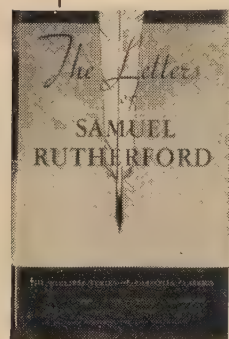
Peter Deyneka

The Slavic Gospel Association is continuing to evangelize Russians, Ukrainians, Polish and others in Europe, No. & So. America, as well as witnessing to the Jewish people in Uruguay and Cuba. The urgent need at the present time is to engage full-time missionary evangelists, to send New Testaments and Gospel literature, to continue helping suffering Christians with relief. Several new missionaries have already left for Alaska and Europe. Others will be going as the Lord provides means.

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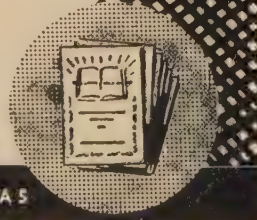


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that his commentary is a majestic trophy of his efforts. He says: "... the object of all, who have been engaged in this work, is one and the same, to develop, as God shall enable us, the meaning of Holy Scripture out of Holy Scripture itself; to search in that deep mine end—not bring meanings into it, but—(Christ being our helper, for 'the well is deep,') to bring such portions, as they may, of its meaning out of it; to exhibit to our people, truth side by side with the fountain, from which it is drawn; to enable them to see something more of its riches, than a passer-by or a careless reader sees upon its surface."

Bible Versions

THE SHORTER OXFORD BIBLE. Ed. by G. W. Briggs, G. B. Caird and N. Micklem. Oxford. 476 pages, 2 maps. \$1.85.

This is an abridgment and rearrangement of the text of the Bible with a particular view to its use in schools, though the private reader is also kept in mind. The text is largely that of the King James version, except in the Apocryphal books of the Old Testament, from which a number of excerpts are included. The text is divided into broad sections and again subdivided by particular headings. There are introductions to the sections and to many of the subsections and a suggested syllabus for schools at the end. The editors are a canon of Worcester cathedral (England), a professor of New Testament at McGill University (Montreal) and the principal of Mansfield College (Oxford). The point of view represented by the editors include the following positions: the Bible is "the Word, not the words" of God; Isaiah was written by at least three "Isaiahs;" the Book of Daniel was produced during the persecution under Antiochus Epiphanes (176-164 B.C.); Adam's story is the story of "Everyman;" the picture of the Garden of Eden is "not what happened once at a particular time, but what is true of all men at any time;" Deuteronomy represents old laws and stories "rewritten in the light ... of the eighth-century prophets;" I Samuel 8 was written under the influence of Hosea. The tone is reverent, but piety is not a substitute for truth. (Reviewed by Paul Woolley.)

THE GOSPEL: The Unification of The Four Gospels from The American Standard Edition of the Revised Bible. By Thomas G. Dietz. Eerdmans. 186 pages. \$3.

This book stands as a creditable attempt to interlace the views of the gospel writers into one unified picture for each event or incident revealed in the four Gospels. Marginal references are given for each passage, sentence, phrase or word, or wherever there is a change in source. Thus the reader is able to note, with but a moment's hesitation, the writers of the various parts of the story.

The contents are chronologically arranged, and are divided into six periods: The Thirty Years of Preparation, The Year of Obscurity, The Year of Popularity, The Year of Opposition, The Passion Week, The Forty Days of Resurrection Life.

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3. A complete listing of the valuable prizes to be awarded winners in each class will appear in the September issue of CHRISTIAN LIFE magazine.

4. Judges will score entries on the following basis: 50% of total—percentage increase in average attendance for the six contest Sundays in 1951 over average Sunday attendance from October 1, 1950, through September 30, 1951.

50% of total—initiative and effort displayed before and during the course of the contest. Present these activities in a simple statement, enumerating committees, teacher training classes, neighborhood surveys, publicity and promotion, pupil participation, program techniques and other contest effort carried on by your Sunday school. Please include snapshots or photographs and samples of posters, blotters, dodgers, newspapers, etc.

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portunity to observe the views of the four evangelists with a single reading.

General

CHATS FROM A MINISTER'S LIBRARY. By Wilbur M. Smith. W. A. Wilde. 283 pages. \$2.50.

This unique composite of chats airs Dr. Smith's love for books and attempts to stimulate other Christians to be like-minded. The author's special love for encyclopedic works, which serve to localize source material, finds expression in many chapters, suggesting itself as an undercurrent thesis. The volume, however, contains a diversity of subjects relative to men, movements and events all the way from the "Relation of a Verse in Genesis to the Early Use of Chloroform" to "Paul's Love of Books." So varied is the material that few readers will enjoy the entire corpus, whereas all ought to enjoy some of its items. Dr. Smith's chatty way of saying things is a decided contribution to the interest of the book.

OUR HOPE OF SURVIVAL: In an Age of Crisis. By George L. Murray. Baker. 133 pages. \$1.50.

In this book Dr. Murray digs through and exposes the mass of superficial philosophies which have dissipated the true Biblical witness and caused Christians to be uncertain in their faith. History reveals that morality plunges to great depths when philosophies of men displace the theology of Christianity. It also reveals that the remedy is not found in social enterprises, as good as they may be, but rather in preaching the God-given message of redemption through God's sovereign grace and man's responsibility to the Savior.

This book manifests the same fairness and penetrating insight that characterizes the author's *Millennial Studies*.

Philosophical

THE PHILOSOPHIES OF F. R. TENNANT AND JOHN DEWEY. By J. Oliver Buswell, Jr. *The Philosophical Library*. 516 pages. \$6.

This volume is the author's doctoral thesis at New York University. Because it is concerned with the empirical methodology as used by two great philosophers, it is of interest to one skilled in philosophy.

The plan of the book is to make an inductive study of the thought of Tennant and Dewey, dealing with the psychology, epistemology and metaphysics of each. This reviewer, who made a somewhat similar study of American naturalism (especially Woodridge and Dewey), is in general agreement with the author's conclusions.

Perhaps the greatest service in a work of this type is to demonstrate the limitations of such an empiricism, and to demonstrate that self-proclaimed empiricists often base their conclusions upon *a priori* assumptions. In view of this, it becomes evident that the empirical case against revelational theism is not nearly so strong as is supposed.

The author defends a "realistic dualism" as the tenable Christian metaphysics. The time is ripe for a positive statement of such a world-view—a work setting forth in no uncertain terms Christian understanding of self, the knowing process and the reality of which man is a part. (Reviewed by Warren C. Young.)

END



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Pianist—song leader, composer wishes summer work. Can transpose, play by ear, sight read. Also teach children's classes. Box B-820.

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(Continued on page 56)

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Coming Conventions

IN THIS FEATURE, **CHRISTIAN LIFE** brings to its readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

Assemblies of God: 24th biennial General Council, Atlanta, Georgia—August 16-23. Write: Thomas F. Zimmerman, 434 W. Pacific, Springfield, Missouri.

Christian Business Men's Committee International: Fourteenth Annual Convention, Toledo, Ohio—October 17-21. Headquarters: Commodore Perry Hotel. Write: Donald MacDonald, Room 1107, 10 S. LaSalle St., Chicago 3, Ill.

Christian Business and Professional Women of America. August 11-18—Cannon Beach Ore., Cannon Beach Conference Grounds. Write: Rev. Archie McNeill, Box 398, Cannon Beach, Ore.

Christian Life Magazine: Summer Institutes of Writing, Montrose Bible Conference, Montrose, Pa.—August 20-25; Winona Lake Bible Conference, Winona Lake, Ind.—August 6-11; Medicine Lake Bible Conference, Minneapolis, Minn.—August 13-19; Lake Okoboji Bible Conference, Arnolds Park, Iowa—August 3-4; Gull Lake Bible Conference, Gull Lake, Mich.—August 7-13. Write: Christian Life Magazine, 434 S. Wabash, Chicago 5, Ill.

Greater Chicago Sunday School Association: Annual Convention, September 28-29, in Moody Memorial Church, 1609 N. Clark, Chicago, Illinois. Write, 343 South Dearborn Street, Chicago 4, Illinois.

National Association of Christian Schools: Teaching program—Multnomah School, Portland, Oregon, August 4-13; San Jose, Cal., August 16-25; Colfax, Wash., Sept. 4-7; Spokane, Wash., Sept. 8-14; Missoula, Mont., Sept. 16-19. Write: Mr. Mark Fakkema, 542 S. Dearborn, Chicago 5, Ill.

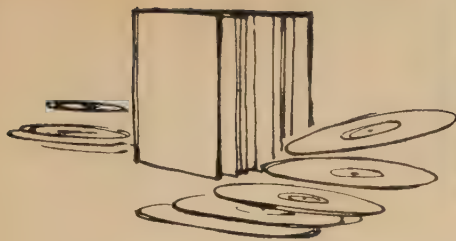
National Sunday School Association: 6th annual convention, Metropolitan Methodist Church, Woodward at Chandler, Detroit, Michigan—October 18-20. A nationwide conference for Christian workers. Write: Russell T. Hitt, 542 S. Dearborn, Chicago 5, Illinois.

HOW YOU CAN LIVE FOREVER

IF YOU are afraid to die, it is an indication that you have not accepted God's offer of eternal life. The Christian is not afraid of death. He says, "... to die is gain," or "... having a desire to depart, and to be with Christ which is far better." (Philippians 1: 21, 23).

Your Bible says, "These things are written that ye may have eternal life, and that ye may believe on the name of the Son of God" (1 John 5: 13). There is but one way to have eternal life—believe that Jesus Christ, as the Son of God, shed His blood on the cross in *your* stead, that His resurrection unto eternal life means the opportunity for *you* to live again, that His very presence today in heaven means that He is extending to *you*, now, the offer of complete salvation from sin.

As a reader of **CHRISTIAN LIFE**, you are invited to inquire into these matters. Simply address your inquiry to **CHRISTIAN LIFE** editors, 434 South Wabash Avenue, Chicago. Your letter will be treated in confidence.



RECORDS

FOR YOUR LISTENING PLEASURE

Super Male Quartet Recordings

DURING the past several years of conducting these columns of Record Reviews, I have listened to many, many male quartets on wax. Sometimes I have heard a foursome so superior that I have said to myself, "I don't believe that it would be possible to surpass the quality of that blend and tone." But then, in the ever improving recording techniques and the cleverness of modern musical arrangers, I soon had to rescind my observation. All this is by way of saying that I have just reviewed four sides of super, super male quartet recording, and I feel sure that it will take a long series of tries by any male ensemble to excel these. One disc is by the Ambassador Male Quartet of Westmont College, under the Sharon label.

This beautifully blended group of voices sings *Trampin'*, a negro spiritual arranged by John Lundberg. The intonation, attack, diction and the fine accompaniment by Gerald Merryman are all that one could desire. On the other side is John Lundberg's attractive arrangement of *Stand Up, Stand Up For Jesus*, sung in thrilling style, with tempo just right.

The other male group is the Westmont Male Quartet, accompanied piano-wise by William Beasley, singing, on one side, *That Beautiful Name* (and I have been thinking how pleased the composer, the late Mabel Johnston Camp, would be to hear her song sung so beautifully) and, on the opposite face, two Lundberg-arranged spirituals, *Walk In Jerusalem Just Like John*, and *Little David, Play on Your Harp*. It seems to me that, for quality, there is no choice between these two quartets, for they are both tops.

Then there are six a cappella recordings by The Westmont College Choir, one of the nicest singing groups of mixed voices I have heard. John W. Hubbard, chairman of the Division of Fine Arts at Westmont, directs the choir. He deserves considerable credit for the superior work of this fine ensemble, although he wants it understood that the tradition of high musical standard and spiritual sincerity which characterizes its production was firmly established by his two predecessors, Helen Catherwood Strandberg and Milton E. Johnson, who had the choir originally.

So high grade is every feature of its work that I feel that these recordings might well be used as teaching and coaching equipment for those in choral activities.

A charming arrangement of *Abide With Me* is on one disc, with two classics on the other side, Mendelssohn's *Cast Thy Burden Upon the Lord*, and *God's Son In Triumph*, by Gesius. Then there are *Majestic Sweetness Sits Enthroned*, in which there is a sweet, fresh soprano solo voice which, though unnamed, is highly satisfactory; *Come Ye Disconsolate*; *Dark Water*, very nice; and two grand numbers, *How Shall I Fitly Meet Thee* (Bach), and *Thine is The Greatness* (Bortniansky). My opinion is that all of these Westmont recordings would do credit to a school ten times its size, and I sincerely trust that these productions may have wide distribution, and that there may be many more of the same high quality from that campus.

■ A friend in Amherst, Virginia, has forwarded to me a Sharon-labeled recording by Eugene Wood, who possesses a rich baritone voice of resonant quality and wide range. The tone is exceptionally pleasing in the lower register, although it is quite satisfactory throughout his entire range. Wood, a radio singer, was invited by Sharon to do some recording. And no wonder, for his voice would add quality to any line of recordings. He sings *O Jesus, Thou Art Standing*, and an unusual song by Davis, *Out of Christ*. It is quite evident that the singer knows his message as well as his music, and I hope that he may go on with more discs of this type and quality. By the way, Sharon is doing fine work in production. Their surfaces are quiet, and their engineers obviously know how to place microphones and twist dials for the best results. Engineers can make or break a singer.

■ Here's a treat for those who like electronic organ music, played in rhythmic style, and original arrangement. Singspiration has just announced six sides by Les

WENDELL P. LOVELESS
editor



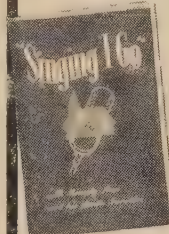
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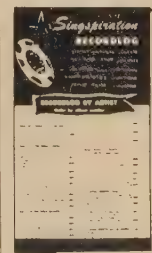
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■ Born in Lynchburg, Virginia, in 1916, he entered the Presbyterian Orphanage at the age of eight, remaining until nineteen. There it was discovered that he possessed a fine baritone voice—but upon leaving the orphanage he used his talent in shows, night clubs and secular radio programs. Seven years ago, while listening to The Old Fashioned Revival Hour on the air, he accepted Christ as his personal Savior. Now he uses his voice exclusively in gospel music. He has a radio program on a Virginia station, and records for Sharon. His name—EUGENE WOOD.

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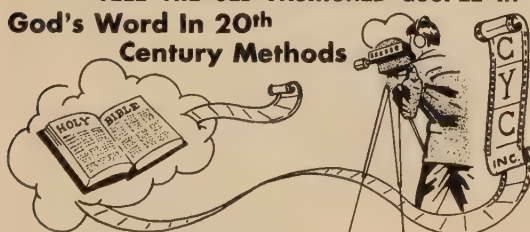
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Barnett of California. This gifted musician had a thorough training in "show business" before the Lord laid hold upon him, and he brings to the field of sacred music wide experience, good taste and a sense of clever arranging, all of which make his work very attractive. In this album he uses organ, piano, and celeste in various combinations, and all played by himself. Don't expect classical rendition in these numbers, but look for some of the familiar songs played in a style that makes for mighty good listening. I like them very much. There is Stuart Hamblen's *It Is No Secret*; *Blessed Quietness*; *Wonderful Peace*; *Follow, I Will Follow Thee*; *Ivory Palaces*; and Schuler's grand song *Make Me A Blessing*. Personally, I'm so glad that the Lord saved Les Barnett, and the other musicians who have come to us out of worldly musical circles. They bring a freshness and sparkle with them, doubtless due to their new found joy in Christ.

PLACEMENT SERVICE

(Continued from page 53)

Christian girl or woman needed to help mother with four small children and housework. Christian family in modern country home. Box B-730.

Splendid openings for young women (18-30) in Accounting, Customer Service, and Order Clerical department of well-known Christian publishing house in Chicago. Box B-750.

Christian Chicago publisher needs qualified young woman for divisional secretary. Most of dictation will be on SoundScriber. Fascinating position for right girl. Box B-755.

Good steno with vital interest in Sunday school needed for sales letter writing in Christian publishing house in Chicago. Prefer young woman 18-30. Box B-760.

Sales correspondent. Interesting position open in Chicago publication office. Should be experienced in promotional work and have a talent for composing sales letters. Definite opportunity for worthwhile future. Employee benefits. Box B-740.

Assistant bookkeeper. Experienced. Must enjoy detail work and be accurate and neat. Chicago location. Box B-745.

Editorial Secretary. Publisher of independent Baptist Sunday school literature has excellent opening for young lady with editorial training and/or experience and knowledge of Christian Education and Sunday school methods. Duties will include editing, secretarial work, some writing. Congenial Christian office surroundings. Location: Chicago, Box B-765.

Male

Field Representatives wanted by nationally known evangelical and welfare organization in New England to contact established committees regarding financing of work. Splendid opportunity for Christians. Automobile helpful. Box B-700.

All-around "country trained printer" to work in small Christian publishing house. Must know Miehle and Kluge. Housing available. B-705.

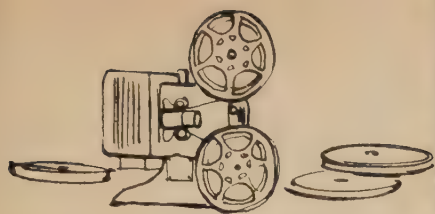
Licensed or experienced fireman for central heating plant of small liberal arts college. Prefer elderly man more interested in a home in a Christian environment than in salary. Box B-715.

Director of Christian education, office manager, pastoral assistant. Location: Suburban Chicago. Box B-720.

Housefather or counsellor position desired in children's home, school or college. Age thirty. Active in church and lay missionary work. Bachelor of Theology degree. Write religious articles. Picture and references furnished to specific openings. Box B-850.

Both

Junior Writer needed by Sunday School publisher in midwestern city. Born-again Christian writer who is well acquainted with the Bible and with Junior-age (9-11) vocabulary and teaching principles. Full-time position open for qualified man or woman in publisher's office. Reply in confidence, giving details of education, experience, and church affiliation. Box B-735.



FILMS

YOU CAN USE EFFECTIVELY

GROVENOR RUST,
editor



Mission Film Has Wide Interest

A RECENT entry into the field of Christian motion picture production has released its "first-fruits." Missions Visualized, Inc., has given us two color films of excellent quality. Both are missionary documentary films.

Produced for the World Radio Missionary Fellowship, *Call of the Andes* presents a very interesting story of the wide ministry of radio station HCJB in Quito, Ecuador. The thirty-minute film gives a sample of the station's programing, explains the scope of this unique mission work and includes a look at the Andean country side.

One unusual sequence tells how the poor who cannot afford radios are provided with free crystal sets so that the Gospel may reach them regularly.

A high point of the film is the vivid portrayal of how HCJB, staff and station, rendered tremendous assistance to the Ecuadorian government in the recent earthquake catastrophe which overtook that country. The president of the republic is shown presenting honors to the station for its aid. The film has fine color, excellent sound and good composition. It should be of wide interest.

■ *The Witch Doctor* was made for the Assemblies of God to present the story of mission activity in Guatemala to their congregations. Filmed on the shore of Lake Atitlan in the heart of that Latin American country, the twenty-minute film story is told by Santos, the ex-witch doctor.

It unfolds with excellent timing and photography. The sin-laden medicine man comes to know Christ from a native Christian who loved him in the Lord. One of the outstanding scenes appears as Santos tells of his sinful work in the spirit cave where he used the potions and lore of the office he held. The power of John 3: 16, 31 and 37 is revealed in the lives of these men in the scenes of this sequence.

Here is truly an excellent film in almost every count. It has a strong gospel message along with its report of God at work in hard places. Although apparent, the doctrinal stand of its sponsor does not impair the usefulness of the film with respect to general showings. The film is available through Missions Visualized.

■ *Great Discovery*, eighty minutes running time, is another film using the talents of Colleen Townsend. This color film was made by Light of the World Films, Inc. It is the story of Collie Chandler, secretary in an European consular office to which Mrs. Kerr has come to make passport arrangements for a gospel team on tour in Europe. Collie and Mrs. Kerr become acquainted, and through this contact, Collie meets one of the young men of the team.

The film then shifts to a first-person recounting of Collie's story and her troubles as a non-Christian student on the campus of a Christian college. Her interest in the boy she met in Europe deepens, but

does not get a very satisfying response until she yields her stubborn spirit to Christ.

With an excellent plot and direction that makes the lead part work smoothly with the rest of the film, *Great Discovery* presents well the real feel of college life in a smaller Christian school. It is one of the best Townsend films yet produced by Christian interests. Many facets of Christian living are brought forth in this film. The plan of salvation is so well presented that no one seeing this film could say that he did not know the way to eternal life.

Although the film is of promotional interest to Westmont College, its prime message to youth of college age is not buried. It was not produced by Westmont and was very well-received by a large group of students in another school, thus indicating the tenor of its story. Technically, aside from a few too close "close-ups" (image dimensions), slightly breathy sound in some of the Townsend sequences and a little perfunctoriness now and then, I am happy to give this film a rather good rating. Write to Christian Youth Cinema, Light of the World Films, Inc., or Westmont College for information about its showing.

■ I came across a sixty-one frame slidefilm which has a message of importance for those charged with the responsibilities of religious education. It is called *Remember the Weekday, To Teach Religion Thereon*. A pictorial accompaniment for the manual and script, the slidefilm presents the matter of weekday religious education for children. Primarily, it is a motivation for impressing responsible Christians with the need for teaching our children more about the Fourth "R"—religion. The thesis is that religious training is too important to be relegated entirely to the Sunday school hour. I believe you will find these ideas stimulating and helpful for use with adult groups. It may be obtained from the Division of Christian Education, National Council of Churches.

■ Concordia has released another filmstrip for teaching young scholars. *The Stilling of the Storm*, presents this story from Jesus' life with the thought of Mark 5: 36, "... fear not, only believe" as the key. Color in this eighteen-frame strip is rich and clear, and the art work is above average. You may purchase it from the Concordia Publishing House in St. Louis or from any Concordia book store.

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GOSPEL RADIO

(Continued from page 13)

booklets with thirty expository sermons on the book of Romans. Soon the Word of God did its work in the priest's heart. He entered into communication with me, and one Monday night after my New York Bible Class we met on a street corner and had some ice cream together while we talked about the Gospel and the power of God.

Soon his decision was made. Twenty-four hours later I met him at ten o'clock at night on a street corner in New York. In order not to arouse any suspicion, he left everything except his most personal affairs which he was able to take in a brief case. We drove through the Lincoln Tunnel, across the state of New Jersey and into Pennsylvania, where he came to his first night's rest as a free man. The next morning we bought a shirt for him. I taught him how to tie a necktie and drove him to the home where he remains while securing a job and entering into his free life.

I do not consider my program to be primarily evangelistic. I have often said publicly that other broadcasters may be obstetricians, but I am a pediatrician, and my program is directed at building up the body of believers. At the same time we do the work of an evangelist, in order to make full proof of our ministry, and God does the work and adds to His Church those who are being saved.—DONALD G. BARNHOUSE, *The Bible Study Hour*

A young couple sat in their home exhausted after a serious physical struggle because of their hatred for one another. Their two children had run off to the bedroom, frightened. But when things got quiet, the little four-year-old boy walked into the room and turned on the radio.

The Holy Spirit had things all set and the *Light and Life Hour* boomed out into the home. Six songs and a message on "How to keep your home from going on the rocks of divorce" entered hungry, needy hearts.

During our prayer the young man arose, went over to his wife, put his arms around her and begged her forgiveness. He said he would like to be a Christian and make their home a happy one instead of a "hell on earth." Neither one had ever attended a church and their children had never been in Sunday school. They bowed their knees and prayed.

She prayed first saying, "O Lord, I'm just an old sinner and so is my husband. We want to be saved." The young man spoke up and said, "Yes, Lord, she is telling You the truth." At that moment they both knew they were saved and threw their arms around each other in

love, and deeply in love with Christ.

There was no Christian worker there to help them, but the Holy Spirit saved them so well that today they are actually living in a "Heaven on earth." Their spirit and life as well as testimony are contagious as they spread the news among their worldly friends of their miraculous salvation.—MYRON F. BOYD, *Light and Life Hour*

We have listened to your broadcasts for one year. We have finally come to the conclusion that you must be telling the truth. We now accept Jesus Christ as our Savior. We are ready to receive baptism in His name."

This letter and its thrilling revelation of new-found saving faith in Christ were followed by a personal visit to the Far East Broadcasting Company in Manila to arrange for water baptism. These people had traveled more than 125 miles from Mindoro, an island of 180,000 people with not one resident foreign missionary. As we greeted them, the happy smiles on their faces spoke volumes concerning the inward change.

Mr. and Mrs. Paras and family have been known in their barrio for their devotion to idol worship and love for this world's goods. Inasmuch as they are big landowners, rice-growers and millers, their home is one of the best in the whole province.

"You will lose your money and business now that you have accepted Christ," say the neighbors. But Mr. Paras replies, "My life has been completely changed. My faith in Christ did it."

As personal witnesses, Mr. and Mrs. Paras have been instrumental in winning a number of their neighbors to the Savior, and now a church has been started beneath their house.—ROBERT BOWMAN, DZAS

A prominent citizen of Long Beach heard me on the radio and immediately my voice and name brought back memories of a revival campaign through which he had passed in my early evangelism in the city where he then lived. The radio broadcast stirred anew convictions experienced then. For days he listened to my message over KGER and finally called for a conference. In the office of our Long Beach radio station we had prayer, and the decision came to go all the way out for Christ.

This oil man and his faithful wife have done much in the work of "The Station of the American Home" and the John Brown University. Now the assurance comes that he is supporting practically all of the evangelical Bible teaching programs going out over our radio station.—DR. JOHN E. BROWN, KGER

One day when I visited a hospital for incurables, the matron and nurses took me to see a man who was frightfully de-

formed by arthritis. When he entered the hospital, he was not only unsaved, but he was bitter and denounced God and religion. It was decided to put a radio at his bedside to bring cheer into his life. One Sunday morning they tuned in to our chapel service to observe his reaction to a religious broadcast. This was repeated on successive Sundays, until one day he opened his heart and believed on the Lord Jesus Christ and was gloriously saved.—R. R. BROWN, *Radio Minister*, WOW

Every gospel broadcast believes, and with good reason, that its ministry is accomplishing far more than the size of the radio mail itself might indicate. For every listener who writes there are hundreds who do not. There are many decisions for Christ recorded in Heaven, and perhaps on some church roll, that never get into the broadcast letter file. In the case of "Songs in the Night" this is true. Recently when speaking at a service in a neighboring city, a young woman introduced herself saying, "Songs in the Night" means much to me because my boy friend was saved while listening to it last summer." Something like that is more than a letter.

But letters do come, and this one from a college town in New York State says, "When 'Songs in the Night' comes on

the air we are usually gathered around our supper table, as it is our custom to have Sunday night supper after church. We always have a group of the students in, and it ('Songs in the Night') lends a blessed atmosphere to the close of the Sabbath. Just two weeks ago my husband was talking with one of the fellows as your program came on the air. As Bev Shea sang the invitation hymn he bowed his head there by the radio and gave his heart to Christ."—LLOYD FEMIRE, *Songs in the Night*.

Gail Qualls listened to the Children's Gospel Hour every Saturday morning over a small Tennessee station for more than a year. She loved hearing the boys and girls from all over the United States singing the Sunday school songs.

Gail was six years old, and every Saturday she went up the hill to her Grandmother's to listen to the children on the program. Sometimes the children were from California, sometimes from Georgia, or any of the other twenty-one states where the seventy stations broadcast.

The Bible story Gail heard was different every week too, but it always ended the same way—about Christ. One week Gail listened to the part about Christ more closely than she ever had before, as Brother Geiger (as all the children call him) told how Jesus Christ died for

Things More Excellent

by Mrs. Lloyd Johnson

WE LOVE the good news of salvation—that we can be saved from hell and condemnation through faith in Jesus Christ. We love to hear that our salvation was bought for us on the Cross of Calvary—that the work is finished and we have but to believe and receive it.

But when following Christ begins to involve self-denial, we shrink back. Yes, we know His will. We approve of the "more excellent things," the life of full obedience which means power and fruitfulness. Yet we fear the sacrifice.

S. D. Gordon in *Following Christ* calls our attention to a "knife" across the road with which every Christian must clash if he is to follow Christ.

Jesus is on the other side of it, beckoning us on. There is no way around it. But we fear the pain of its cut.

And so a great multitude of Christians, says Gordon, pitch their tents on this side of the "knife." They arrange conferences; they sing and pray and testify. Others coming up along the road, seeing this "spiritual" group, are deceived into thinking that this is the stopping place. So their number continually is augmented.

If some one calls attention to the Master standing on the other side of the knife, beckoning, they sing a little louder, testify and pray a little harder.

Only now and then will one dare to

come up against the sharp edge of the knife, grip it firmly though it cuts and pains and bleeds—and go on. But as he goes, he finds that the knife that cut so deeply has turned into a tuning fork which makes beautiful music for him along the way.

To every one of us, if we would go on to power and fruitfulness and Christ-likeness, comes the necessity of having to submit to the knife. What that cutting knife is varies with varying circumstances. But Jesus is definite in His rule for the "following" program. It involves falling into the ground to die. It involves losing one's life to find it. It involves forsaking all that one has to be His disciple.

But therein lies the glory life. Therein lies fruitfulness. Therein lies power and radiance and Christlikeness.

And we have been given no detour.

Many are discouraged and disheartened by the powerlessness and ineffectiveness which they see in Christians all about them. There is a crying need for Spirit-filled men and women, boys and girls, who will dare to lose their lives for Christ's sake, who will scorn the cutting pain of the knife that they may be positive, powerful and glowing witnesses for their Lord and Savior.

Shall we only know, only approve, the things more excellent?

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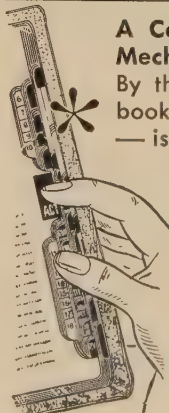
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the sins of each boy and girl listening.

Gail began to cry as the children sang *Into My Heart* and Geiger said, "Ask Christ to come into your heart just now, and He will cleanse you from every sin. . . ." She could wait no longer, but ran crying down the little hill to her mother, who was hanging out the wash.

"Mother, can I be saved? I want Jesus to come into my heart right now!" Later Gail joined the church with her parents, who were Christians.

Her story is the most glorious in the world, that of a child finding Christ.—DON GEIGER, *Children's Bible Hour*

Recently an HCJB staff member, traveling through the jungles of Bolivia, heard for the first time a story which ought to encourage any radio missionary. One day a stranger appeared at the gate of the mission station. After introducing himself to the missionaries, he related that he had come to be baptized. To their happy surprise he had a clear-cut knowledge regarding that which he was requesting. He understood well the way of eternal life. He had accepted Jesus Christ as his personal Savior and desired to profess his faith publicly in baptism. He explained to their astonishment that he had been converted through listening to Radio Station HCJB. Such cases, although not as numerous as others, reveal the true *penetration* of missionary radio into many otherwise almost "unreachable" areas for Christ.—VERGIL GERBER, *The Voice of the Andes*

Broadcasting over station WHKC, we cover practically the whole state of Ohio with our program. While conducting evangelistic meetings in that state, I met a middle-aged lady who told of her personal interest in the broadcast and of the effect it had upon her ungodly husband. Her husband had refused to listen to religious programs until *Wings of Prayer* came his way. Even though he expressed disapproval, he did listen to our broadcast. One particular morning he listened attentively. At the conclusion of our broadcast, I asked those listening to kneel down with us around their family altars. To the utter amazement of his wife, the seventy-year-old man slipped out of his chair, knelt and began praying and weeping. When the broadcast went off the air, he arose and sat in the chair, his wife at his feet. Enthralled and thrilled at his new-found faith, he was telling his wife about it when it suddenly seemed to her that a cloud passed over his face. He stiffened slightly, then pitched forward out of his chair into her arms and was dead. If radio broadcasting never did anything else beside this, and we know that this is just one of the multitudes of in-

stances, it has been worth all the cost of time, talent and money. I am sure that he was caught as a token of the grace of God from the very brink of the abyss.—H. MAX GOOD, *Wings of Prayer*

Sometime ago a salesman went into a downtown Chicago ticket office to refill the candy and gum machine. The woman at the ticket window remarked to him, "I'm so tired of this life! It's just one round of cocktail parties after another, with hang-overs the next day!" The salesman remarked, "Why don't you try another kind of life then? Why don't you go to church?"

"No," replied the ticket agent. "I'm not the church-going kind. I wouldn't know what to do inside of a church."

"Well, then," answered the salesman, "Turn on your radio and listen to a religious broadcast." But she didn't think she would care for that either.

However, a couple of weeks later on his rounds, the salesman again visited

Faith, mighty faith the promise sees
And rests on that alone;
Laughs at impossibilities,
And says it shall be done.

—Charles Wesley

that station. This time he saw a radiantly happy ticket agent. "Say," she remarked, "I took your advice anyway. I looked for a religious broadcast and I found one called 'America for God' and the preacher was a man by the name of Hager, and when he finished preaching I got right down on my knees, and now I'm saved."—HARRY HAGER, *America for God*

With a revolver pressed against his temple, a sailor stood in the center of his room ready to take his own life. So the neighbors might not hear the shot, he lowered his weapon a moment, stepped over to the radio and turned it on full blast. Suddenly a clear, ringing voice was telling the story of salvation.

Both of the sailor's parents had been Christians, but he had gone down the path of sin and corruption. After he enlisted in the Service, he forgot God. His mother died suddenly waiting for him to visit her while on his leave. He turned to a whirl of feverish living among worldly pleasures. He married—and it brought him more misery. His wife wanted a divorce. Now life was not worth living. He had no money; no purpose in life.

Then with the gun to his temple . . . radio turned on . . . the message of life came over the air: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." WMBI, the radio voice of the Moody Bible Institute, reached out and touched the seaman's heart. He fell to

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"I have sold five articles to CHURCH SCHOOL BUILDER and the editor has asked for more. Thanks to the course 'Christian Magazine Writing' I am getting able to put my thoughts on paper. I can not tell you how much the courses have meant to me." Eva Killen, Oakland, Calif., grad. BCW, CF, enrollee CMW.

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AUGUST, 1951

his knees. Later he made his public confession at a Chicago Business Men's Committee meeting. The speaker was from Moody Bible Institute; his text was based on John 3:16.—DONALD N. HARDING, Moody Bible Institute

Although reared in a Christian home, Minnie B. early developed an aversion to family devotions and parental discipline and fell into deep sin in St. Louis.

From St. Louis she wandered to California, then back to Missouri. There she met and married a Christian man whom she deceived into believing she was a Christian. Although he soon discovered her hypocrisy, he faithfully prayed for her salvation until his death a few years later.

Minnie returned to a life of sin, operating a notorious highway house.

On New Years Eve, 1946, while dialing for a weather report, she inadvertently tuned in the Chapel of the Air. Like a barbed arrow, the message, "Hiding from God," went home to her heart.

She snapped off her radio in a fit of anger, but like an invisible magnet for several days something drew her to her radio at gospel broadcast time.

A few days later, as I spoke on "The Three Crosses," the Lord won the battle. "When the message was over," she said later, "I got down on my knees and cried out for mercy, and He forgave me. . . . Today I am still praising Him for causing me to tune in that broadcast and for saving me."—JOHN D. JESS, Chapel of the Air

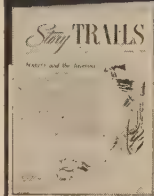
A lady wrote to me as follows: "I have had a great deal of family trouble. I, no doubt, am to blame for a good deal of it. Lately I have been so unhappy that I had just about decided life isn't worth living. Yesterday I decided to commit suicide. I closed the door and stopped all the keyholes and got ready to turn on the gas. My eyes, for some reason, happened to fall on the radio. I decided that just before I ended my life I would turn it on and see what was going on in the world. I happened to turn in on your program.

"You said: 'You do not have to give up. Jesus Christ can solve your problems. He can save you. He will blot out your past. He can give you victory for the future. Why don't you trust Him and get right with Him?'

"I said to myself: 'That is exactly what I need. He is talking to me. I am just not right with Jesus Christ.' So I got down on my knees and surrendered my life to Him. All the darkness went out of my life. I am now a happy Christian. I was saved by my radio yesterday, and now I am ready to face life."—BOB JONES, Sr.

One morning, while getting ready to leave for a Lutheran Hour rally in the

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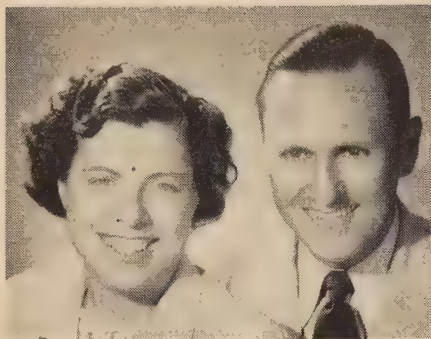
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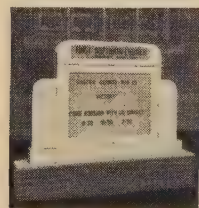
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Carolinas, Dr. Walter A. Maier received a telephone call asking that he come downtown to the Rex Hotel in St. Louis to visit a sick person. When his busy schedule permitted him to get downtown, one look showed us that the Rex "Hotel" was in reality a "Hop-house" and "Room" 120 was a tiny cubicle. On a cot lay a young man. For eight days he had lain there, in agony of death and without any food. When Dr. Maier learned of the situation, he showed him our Savior's limitless love, and led him in prayer before the throne of divine mercy.

Since the man was in urgent need of medical attention, Dr. Maier and I got his few belongings together, and drove him to our Lutheran Hospital.

Upon my return to St. Louis, I sought to visit him and pray with him, but learned that he had in the meantime been taken to the Malcolm-Bliss Psychopathic Hospital, because his mind had given way under the stress of his terrifying experiences. Through the power of prayer and the careful guid-

ance of doctors the young man recovered. By the grace of God he remained firm in his Christian faith and today is proclaiming our blessed Savior's grace.—EUGENE BERTERMANN, *Lutheran Hour*

A physician in Chicago was sitting at his desk with his revolver, planning suicide. He turned on his radio to drown the noise of the shot. As he snapped it on at random, my voice came through, speaking in the noonday service of the Chicago Christian Business Men's Committee. Giving the invitation for decision for Christ, I remarked, "You have tried everything else in life and it has failed—why not try Jesus Christ?"

According to the statement of those who reported the case, he dropped his revolver and received Jesus Christ as Savior. I doubt very much whether I had ever used that expression in giving an invitation before that particular meeting, but I have often used it since.—WILLIAM MCCARRELL, *On Wings of Song*

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 Haven of Rest
 Heaven and Home Hour
 Hour of Decision
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 Morning Chapel Hour
 Old Fashioned Revival Hour
 Omaha Gospel Tabernacle
 On Wings of Song
 Quizspiration Broadcast
 Radio Bible Hour
 Radio Revival
 Revivaltime
 Showers of Blessing
 Songs in the Night
 Soul's Harbor (radio and TV)
 Voice of Calvary
 Wings of Prayer
 Wings Over Dayton
 Word of Life Hour
 Young People's Church of the Air
 Your Worship Hour

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The owner of a beauty parlor in Kingston, Jamaica, wrote that she would like to have the peace that we spoke about in our HCJB broadcast from Quito, Ecuador. These are by tape recording. She had beauty shops in Paris, London and Kingston. In our next broadcast we told her how to receive Christ. We also wrote to her.

Soon a letter came with a newspaper ad clipped to it. The ad read: "If the person living on South Parade who listens to Mr. and Mrs. Uncle John over radio station HCJB will get in touch with Maranatha Bible Hall, we shall be happy to meet her." She told of how these women came to her apartment with their Bibles and fully explained the Gospel to her. She received Jesus Christ as her Savior.

Then the Maranatha group wrote that they heard the broadcast and placed an

★ ★ ★

He that taketh his own cares upon himself loads himself in vain with an uneasy burden. I will cast all my cares on God; He hath bidden me; they cannot burden Him.—Bishop Hall

★ ★ ★

ad in the paper. It was responded to by one of the most prominent business women of Kingston. They called on her, finding her very gracious and ready to receive Christ. She bought a page ad to give her testimony. Her conversion stirred a revival in Kingston.—JOHN L. MEREDITH, *The Family Bible League*.

He was a prison guard at the Ohio State Penitentiary when I first heard of him. Genial, kindly, middle-aged, he spoke with a pleasing southern accent, was already hungry for peace with God. Yet to every invitation he replied, "You simply can't do this kind of work and be a Christian. When I change jobs I will change my life, also." Ray W. Dollar was a mountain of a man, standing well over six feet tall and weighing 250 pounds. His devout wife, Ethel, prayed for him daily.

In spite of his great size, Ray Dollar's health was not good and eventually he developed heart trouble which grew progressively worse, finally forcing him to quit his work. To reduce expenses, and for other reasons, the Dollars moved back to a little home near Collinsville, Mississippi, and before long Ray was confined to the house, growing weaker daily. He turned to the radio to help pass the hours and became a regular listener to the Christian Brotherhood Hour.

It was while this program entered the stillness of his living room one day that Ray Dollar, now well past 50 years of age, finally yielded to the invitation of the Holy Spirit, repented of his sins and believed on Christ for salvation. Less than a month later a heart attack took

him into eternity, but he left a sincere testimony to Christ's redeeming power. —DALE OLDHAM, *Christian Brotherhood Hour*.

The following letter was received from an inmate of New England Penitentiary:

"I am sure that you will be pleased to learn that your *Revivaltime* broadcast serves as a source of great inspiration to quite a few of us here in the New Eastern State Penitentiary.

"Several months ago a few good Christian friends, seeing the moral wreck that I was, began working on me by inducing me to read the Bible, and to listen to your Sunday messages.

"I used to consider myself a thinker, having endeavored to find peace of mind through philosophy and the so-called modern religions. I read Aristotle, Plato, Spinoza, James and Dewey. I tried Christian Science and Theosophy, all to no avail. But as I began reading the Bible and listening to the Word of God as preached by you on the radio, I began feeling that my thirty-nine-year-old search was at an end.

"A good Christian friend answered a number of questions that had arisen in my mind to the best of his ability, while another one impressed Psalm 37: 5 upon me and urged me to quit trying and begin trusting. As I tried to do so, I was still faltering, still allowing my analytical mind, my fleshly lusts to take precedence over my spiritual desires and could not come to the place of accepting Jesus as my personal Savior.

"I then happened to read of your experience on a downtown street in Philadelphia a number of years ago. Suffice it to say, the Holy Spirit has used your testimony and your ministry to inspire faith in my heart and to bring me to the place of full surrender to Christ. That night the good Lord saw fit to save me and the following Sunday I openly acknowledged Christ as my Savior."—WESLEY STEELBERG, *Revivaltime*

One of the most remarkable testimonies of saving grace received through *Showers of Blessing*, radio voice of the Church of the Nazarene, comes from an inmate in an eastern penitentiary. In his own words:

"Until two years ago I never gave much thought to God or the feelings of other people—as I put myself first in everything. Well, things got to a pretty bad state and I didn't know what to do; my relatives and friends had forsaken me. I began to decline in health, and had no peace of mind whatsoever.

"Then one Sunday I tuned my radio in during the 'Showers of Blessing' program. All day and that evening something seemed to tell me 'this is your only hope, Bill, yield yourself to the Lord Jesus.' That evening I prayed to God for mercy and forgiveness. As I recall

—IN HIGHLAND, ILLINOIS

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IN THIS ISSUE . . . Be sure to read Grovenor Rust's column of reviews of films and slides which you can use in the visual program of your Sunday school and church.

now it must have been a good hour I was on my knees in prayer and when I arose I truly felt like a new person. I thank the Lord and praise His name this day for his saving grace and tender mercies, and for His many blessings He has showered upon me these past two years."—T. W. WILLINGHAM, *Showers of Blessing*

One Saturday night several years ago, we were conducting a Word of Life Youth Rally in Brooklyn. At the close of the rally, I noticed a middle-aged lady standing off to the side. As I walked over to her, she reached into her big black pocketbook and took out a picture of her husband—a captain in our Merchant Marines.

As this lady showed me the picture, she said, "Jack, when I heard you were going to be in my neighborhood for a Word of Life Rally, I decided to come to tell you about my husband.

"My husband's ship had been out to sea for some time. My two daughters and I had wondered when, or if, we ever would see Daddy again, because the war was on. One Saturday morning the telephone rang and it was my husband. He told us he would be home a few days.

"After he arrived we went into the living room and turned on the radio. I believe the Spirit of God saw that the right station had already been tuned in. The first thing we heard was, 'Sing them over again to me, wonderful Words of Life!' I turned to my husband and said, 'That's the Word of Life Hour. I listen to this program every week. Let's listen to it tonight.'

"Mr. Wyrzten," this mother went on, "that night when you gave the invitation you said that anyone, anywhere, could take Christ as Savior simply by bowing his head and confessing to God above that he was a sinner and believing that Jesus Christ died on the Cross of Calvary to wash away his sins.

"You went on to say, 'You as a family sitting there by the radio—Mother, Dad, that boy or girl, that fellow or young lady, if you're not ashamed of Jesus and you want to take the Lord Jesus Christ into your heart, signify it by lifting your hand up toward heaven.'

"Looking across the room I saw my husband with his head bowed in prayer. Then he raised his hand, accepting Jesus as his Savior.

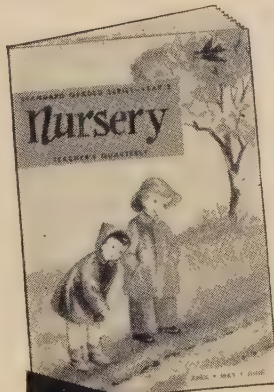
"My two daughters raised their hands too, and that night my whole family took Christ as Savior. The next day, Sunday, we all went to church as a family."

She hesitated, then went on. "Mr. Wyrzten, when we said goodbye to Daddy on Wednesday, little did we realize that would be the last time we'd ever see him in this world. His ship was torpedoed and shelled in the Caribbean Sea, and Daddy was killed in action."—JACK WRYTZEN, *Word of Life Hour*

NEW

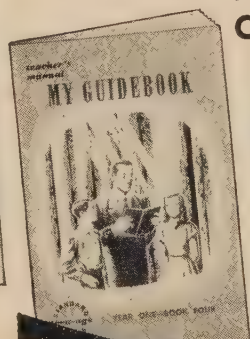
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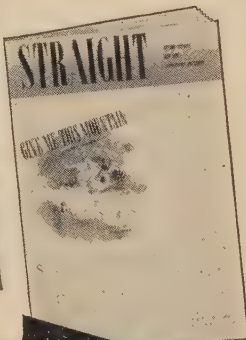
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Church and Sunday School MANAGEMENT



LA VONE BERTHEL, editor



Develop a well-trained choir if you want the broadcast to attract unsaved listeners.

BRIGHTEN UP Your Church Broadcast

by Roger Heidelberg

IS YOUR church having trouble obtaining choice broadcast time? Or is the radio station management about to drop your church service entirely? Don't be too quick to dismiss it with a casual "Satan sure is closing doors these days!"

The fault could be yours—your broadcast could be dragging. Why not brighten it up?

When Bellevue Baptist Church, Memphis, Tennessee, recently inaugurated a broadcast of its Sunday evening service, Dr. Robert G. Lee, pastor, and Mr. Thomas P. "Tommy" Lane, minister of music, reasoned that a program of unusual merit would have to be offered to woo listeners from the Sunday night network shows. The formula they developed might be used to advantage in your church.

To make the formula work properly, you must view the church service as a *broadcast*, with the congregation comprising the "studio audience."

You will need a short pre-broadcast period. Fifteen minutes before going on the air, Bellevue's congregation assembles in the auditorium for necessary announcements and to take up the collection.

If you place the collection last in this pre-broadcast period, offertory music will afford a flexible "cushion" of time that can be varied as needed to air the program on the second.

To open the broadcast, choose a suitable identifying theme hymn and stick to it! Bellevue uses "At Calvary," since it provides an excellent combination of lively rhythm, singable melody and gospel message.

After one verse and chorus the choir hums the theme as background while Rev. Relp McIntyre, Dr. Lee's assistant, makes a brief introductory announcement. His resonant "radio announcer" voice starts the program on a professional tone. As he finishes, the choir swells to full volume, finishing the theme.

The musical portion includes two hymns by the choir, a solo, a congregational hymn, two more choir selections and another solo. This basic plan is subject to variation, with quartets and instrumental groups frequently used in solo spots.

No numbers are announced, either over the radio or in the printed church program, since the feeling of "Wonder what's coming next?" sharpens audience anticipation.

"The important thing," states Tommy Lane, "is to stick to old, well-known hymns, plus the best of the newer gospel anthems. We do special arrangements of old favorites from time to time, but the song itself must be familiar to all."

This musical portion consumes twenty to twenty-five minutes, leaving thirty-five to

(Continued on page 70)

FROM A

Primary Teacher's Notebook

by Robert Bachman

SUNDAY school will be more interesting to pupils of Primary age if you put these ideas to work in your department:

Quiet dismissal. When re-assembling or going to their individual classes, children like to imagine that they are a "train," lining up as a single file of "cars." They consider the "caboose" and "engine" choice positions, so let these be rated by special merit.

Getting better acquainted. The level of interest in the Primary age-group changes rapidly. So if your school is large enough to permit it, have separate classes for the six-, seven- and eight-year-olds. Since the individual teacher in such schools hardly gets acquainted with her pupils if the class is promoted every year, have her promoted with them, returning her every third year for a new group of six-year-olds.

Grading. Place the pupils in the class with their public school classmates rather than in the usual arbitrary age groupings. A Primary's ability to read makes more difference than his chronological age. Besides, he will thus be placed with his week-day companions. But if the individual student prefers to be with those of his own age, by all means permit him to do so.

No table? When a table of the proper height or size is not readily available, use lap boards for construction or writing purposes. Plywood, Masonite and heavy cardboard make excellent substitutes. 10" by 12" is a convenient size. The boards also are handy to have around when you have an overflow in your class, even though you have a regular table. They require little space for storage.

A teacher prayer group. Sunday school teachers usually are the busiest of church people, being engaged in many activities of the church and community which require leaders of their caliber. So to insure good attendance at the teacher's prayer meeting, conduct a ten-minute service fifteen minutes before the class time on Sunday mornings. Teacher training course trainees (who are the regular substitute teachers for the department) can help Johnnie and Janie with their coats. The ten-minute meeting can be broken into two five-minute parts—the first presenting the problems of the department, the last spent before the Throne of Grace. END

How To Plan a

Sunday School Convention

by Eunice Fischer, Sunday School Consultant, Scripture Press



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TWO years ago, the faculty of The Bible Institute of Los Angeles scheduled an annual week of Sunday school emphasis in addition to its already outstanding missionary conference. Classes were dismissed and the public invited to take advantage of a tremendously important week.

According to Dean S. H. Sutherland, "Our Sunday school convention offers an opportunity for students to learn how to put classroom instruction to work in Sunday schools and churches of this entire area. It has proved to be about the most practical week of instruction and inspiration in the entire school year."

Other groups, too, recognize the importance of Sunday school emphasis. Summer conference grounds have weeks of Sunday school emphasis in addition to Bible conference sessions. Pastors sponsor annual Sunday school conventions.

When planning a convention, there are four main requirements for success—prayer, program, publicity, paying expenses.

Prayer is needed. Specific prayer is a must for each convention—prayer for the program, objectives, dates to be selected, speakers to be invited and for support of every evangelical church and Sunday school in the area. When the same prayer effort is put into a Sunday school convention as into a city-wide revival campaign, a new day will dawn for the Sunday school.

The program is of vital importance. Messages should be both inspirational and practical. Speakers should know what they're talking about from study and experience if listeners are to leave with renewed zeal and specific ideas to put to use.

Platform messages, departmental sessions, teaching demonstrations, panel discussions, skits and visual presentations are helpful. Special music should enhance—not crowd out—the main program. Exhibits add to the interest. A fellowship supper increases attendance and helps folks get acquainted.

The program should attract parents, church officers and members as well as all Sunday school workers. Sessions should be

punctual, the atmosphere enthusiastic.

Publicity is no less important. The best program in the world won't attract a crowd if it isn't backed by strong publicity. You'll need a publicity chairman—someone who is energetic and enthusiastic. Allow for at least two months of advance advertising, with an intensive push at the end.

Publicity includes mailings, pulpit announcements, notices in church bulletins, posters, newspaper write-ups, telephoning names on the mailing list and advance distribution of printed programs. With this careful groundwork, the people will carry along the publicity ball.

Churches having radio broadcasts usually are willing to announce the coming convention. Often, a newspaper editor will accept write-ups for the church page if copy is neatly typed in double-space and handed him in person. Printed programs can be posted on church bulletin boards and distributed at the door on the Sunday before the convention opens.

Publicity must continue even after the convention opens, with the master-of-ceremonies and speakers throwing out hints of wonderful things ahead. Close the convention with a mighty climax.

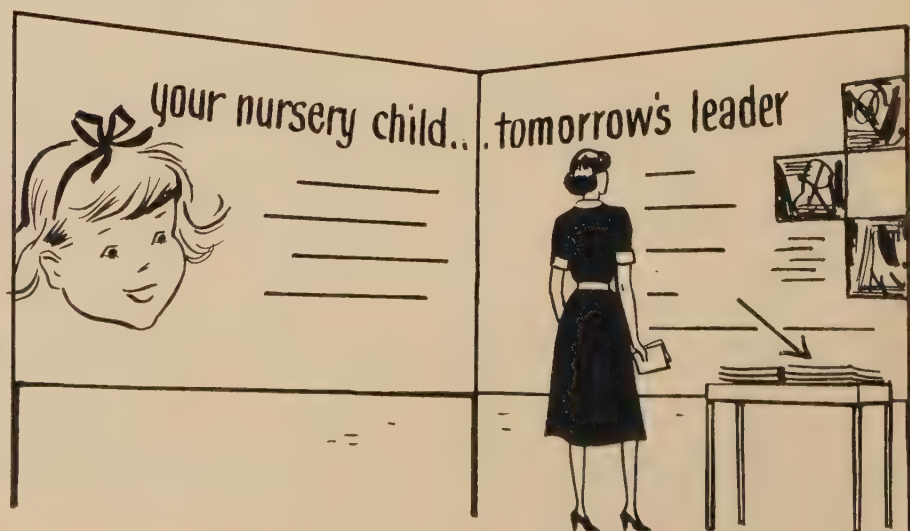
Paying expenses is the least of your worries. If the publicity draws crowds, if the program gives practical help and if God's Spirit is present, God's people will respond financially.

Some churches may want to write the project into their budget. Some conventions charge a registration fee. Still others meet expenses by taking offering.

Our forefathers traveled across oceans to attend Sunday school conventions in D. L. Moody's day. Surely the appalling urgency of this hour compels us to do even more. For nowhere can we win the whole family to Christ better than in Sunday school!

END

■ A new booklet written by Miss Fischer, "Planning a Convention?", is available by writing her at CHRISTIAN LIFE Magazine, 434 South Wabash Avenue, Chicago 5, Illinois.—ED.



How Popular Is God?

by Maxine E. Dowd

SOMEONE has said that you can judge the popularity of a church by the attendance on Sunday morning, the popularity of the preacher by the attendance on Sunday evening and the popularity of God by the number present at the weekly prayer meeting. If this is true, God is running a poor third in most churches.

In some churches the weekly prayer service has long been forgotten. In others it has ceased to be a time of fervent intercession. To them, it is just another church service, a service of songs, a message, perhaps testimonies and a short prayer period.

We do much to improve the quality of our morning worship. We try to provide variety in our evening hour. We also can make our service of supplication a true Hour of Power.

If your church is of a moderate size, try dividing into small groups for prayer. Often when a short time is allotted for intercession too few people pray for too long a period. Thus they exclude many who are timid and many others who also want a part. The small groups can contain some new-born babes in Christ yoked together with powerful prayer warriors. This small grouping will result in more supplication, more people taking an active part and more interest in the meeting as a whole.

Or perhaps particular people can be asked to pray for specific requests. How sad it is to make known your need and then not hear a single soul bear it to God. This method will do much to limit the lengthy individual without forgetting a request.

Have a young people's prayer service, giving them opportunity to take an active part. These teen-agers can pray. Many of them, if knowing others are helping, will gladly take a leading role some night and conduct the entire service. Try it out. It will strengthen them in their faith and will thrill your own heart.

Try having a salvation night. Every one of us knows at least one person we would like to see won to Jesus. Why not have a special prayer service for them? Other churches say prayers for the salvation of the dead. Why can't we specifically remember the needy who yet live?

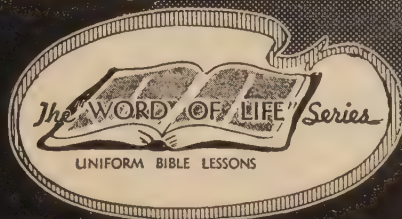
Circle prayer night is adaptable only if your church is small. Form a circle or go up one row and down the next, including all who wish to take part. The prayers should be short, giving everyone a chance.

Or, you can have a prayer meeting! Instead of conducting just another church service, sing one quiet hymn, mention the requests and then spend the hour in communion with God. There are so many things for which to pray that the hour will not be long enough. We should love our Lord so much that we will be willing to spend the time together with Him.

The greater portion of our congregations show the position they give God by their absence from the weekly prayer service. When you cast your vote, what place do you give to Him?

END

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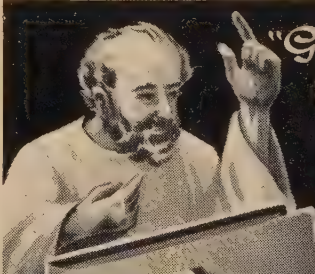
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Sunday School Week

will bring them in

by Winona Walworth

I TRUST that our Sunday schools throughout the land will meet the challenge of National Sunday School Week and enroll thousands of new pupils," says J. Edgar Hoover.

To meet this challenge, the National Sunday School Association and the American Lutheran Publicity Bureau have designated the week of September 16-23 as National Sunday School Week. Other denominations are cooperating with these groups; still other organizations are sponsoring their own time of Christian education emphasis.

Every Sunday school needs the enthusiastic support of each church member in order to launch a fall program that will presage success throughout the year. The special emphasis of National Sunday School Week, or of a similar week under local sponsorship, may be just what is needed to create renewed interest in Sunday school.

You will want to canvass your community for new residents in the area. At the same time, you can enlist many other neighbors who may not have realized their need of Sunday school. Give this prospect list to each department in order to reach every member of the family for Sunday school and, we hope, for the Lord.

As you compile these new names, don't forget those on your Sunday school roll who have been absent for some time. Many of them need the special attention of teachers and officers if they are to return.

During this Sunday school week, your pastor will want to invite the entire Sunday school to mid-week service, asking them to sit by classes. Then, as during Sunday messages, he should stress Christian education.

A "kick-off" dinner during this week provides an excellent opportunity to present the year's program to the entire Sunday school staff and church board. Be sure to prepare and present an enthusiastic, positive program!

Since Rally Day and Promotion Day are two important milestones in Sunday school life, let them begin and end your week of Sunday school emphasis. They'll give impetus to your program that should last all year.

Eight years ago, the number of young people and children in the United States receiving no religious instruction was twenty-seven million, a number equal to one-fifth of our national population. Today, however, the number of those not receiving religious instruction has increased to thirty-six million, approximately one-fourth of our national population.

With this vast group still unreached for Christ, National Sunday School Week, and other weeks of Sunday school emphasis, should challenge each school to do its part in teaching the Gospel.

END

■ A sample kit of helps for observing National Sunday School Week is available by writing the National Sunday School Association, c/o CHRISTIAN LIFE Magazine, 434 South Wabash Avenue, Chicago 5, Illinois.—Ed.

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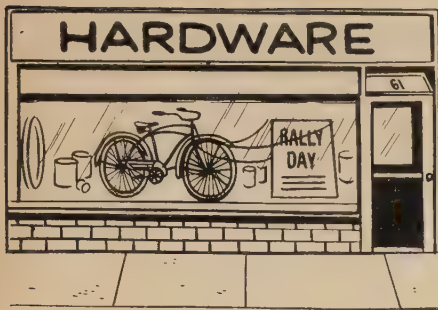
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Rally Them for Rally Day

by Bernice Carlson Flynn

RALLY Day in your Sunday school will be a success only if all members attend. To make sure they're on hand, try the following ideas:

1. Give a book to each pupil in Sunday school on Rally Day. The donation is not intended as an award for achievement, but as an incentive to interest them in Sunday school and in building a Christian library. Have someone keep a record of all books given to one family in order to avoid duplication.

2. Try a unified church service on Rally Day to bring out many adults who never have a taste of Sunday school. Be sure all the classes reconvene in the auditorium for morning worship.

3. If your church does not use paid advertisements, this is a good time to initiate them. Regular ads may seem too costly, but newspaper want ads are available at small cost. For example: "Wanted: Boys, girls, mothers, fathers, grandmothers, to attend Rally Day at the First Church next Sunday at 9:45 A.M."

4. Begin pounding a central theme weeks in advance. A church that successfully used a cowboy theme sent post cards showing a cowboy rounding up cattle. They also displayed ten-gallon hats, spurs and saddles.

5. Another church invited members via personal messengers. Junior boys delivered telegrams on blanks obtained from Western Union, mimeographed in capital letters.

6. Unusual Rally Ray publicity was accomplished with a big trunk and old keys. The padlocked trunk was conspicuously displayed weeks in advance. Then each member and prospect was sent a letter containing a key, one of which would open the trunk. On Rally Day, all the keys were tried. The person with the key that opened the trunk was awarded the treasure, a Bible, hidden inside.

7. One Sunday school superintendent convinced a local hardware merchant to donate a bicycle as a Rally Ray prize. It was displayed in the store window along with a sign telling how it might be won. The boy or girl who brought the most new pupils to Sunday school on Rally Day was the winner.

8. A poster or slogan contest always is good. On the entry, have pupils include reasons for selecting their slogan. These reasons help provide more ideas for the Rally Day committee. At the close of the contest, invite all participants to a party where you announce the winner. Then use the winning slogan in a newspaper ad, along with a picture of the winner, also printing it on blotters for distribution.

9. Circulars always are good if they are eye-catching. A church in Missouri obtained prescription blanks from a local doctor and fastened capsules to them with Scotch tape. On the blanks was a witty message, telling readers that what they needed to get rid of that tired, discouraged feeling was in the capsule. Inside the capsule was a slip of paper with these words, "Come to Sunday school on Rally Day."

10. Once you have pupils on hand for Rally Day, you have to make them feel at home. It's also wise to have a plan ready to put into operation for keeping them in Sunday school. One church found results with the Big Brother-Sister plan. Each boy or girl was assigned to an adult who became his big brother or sister. It was the duty of the elder to see that his little brother or sister was in Sunday school every Sunday, even if it meant picking him up. The plan also can work in reverse, with the younger child picking up the adult en route to Sunday school. Try this or a similar plan to make Rally Day enthusiasm last all year.

Try a Chorus Quiz

by L. Urquhart

IF YOU'RE looking for variety in Sunday school or young people's meetings, arrange a chorus quiz which is both helpful and enjoyable.

Begin by selecting a list of choruses which contain Scripture references. With some, the connection will be obvious; with others, clues may be needed to help supply the answer. You'll find many suitable choruses by looking through chorus books and hymnals.

For example, the chorus "Yesterday, today, forever, Jesus is the same" has as its Scriptural basis Hebrews 13: 8. The chorus "For I know whom I have believed" comes

from Paul's words in II Timothy 1: 12.

To make the quiz more interesting, divide it into two sections. First name the chorus and ask for an appropriate reference. Then reverse the order, quoting Scripture and asking for a chorus based on the verse. Examples are Psalm 90: 17, "Let the beauty of Jesus be seen in me;" Revelation 22: 17, "Jesus said that who-soever will," and John 9: 25, "This one thing I know." Your concordance will supply additional references.

Some of your questions may have several possible answers, so be prepared to make allowances. And, of course, you'll want to sing the choruses as you come to them, so be sure you know them well.



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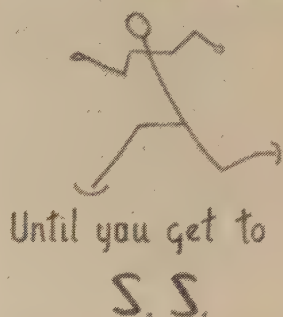
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MAKE THAT POSTER!

by Sylvia Mattson

YOU have to let the public know what you have to sell," explained the merchant as he placed a placard in his show window. If churches and Sunday schools have something to offer, why not tell the people about it?

Posters are a means of inexpensive advertising. They may be displayed in a prominent location in the church or, if the town is small, placed in store windows. Remember that a poster in a few lines may tell a story that would require many pages of printed word.

A poster should compel attention just as does a woman's new hat or a man's gayly colored tie. In other words, it must have a "come hither" look. It should be simple, neat and attractive.

To save time, you may want to cut out a picture from a magazine or newspaper to be used on your placard. Place the illustration in various places on your card to see which position is best.

Simple sketches which catch the eye can be used to good advantage. The poster with the message "Don't stop until you get to Sunday school" has all detail removed; yet it is effective.

Lettering should not be elaborate, for it may detract from the attention value. Anyone can do simple lettering with a

little practice. Many excellent books are available which teach the art of lettering.

A few supplies will be needed. I use Speedball points, style B, size 0 to 6. Other items are pen holders, Speedball Lettering Book, show-card ink, small brush, art-gum eraser, medium soft pencil, ruler, drawing board, T-square, scissors, bottle of rubber cement and bristol board in various colors. If you make posters frequently, I suggest that you *do not cut* the T-square and drawing board from this list of supplies. Lettering can be "lined up" in a hurry if you have these two items.

Ideas for posters can be secured from everyday articles and incidents. Searching for something with a flashlight reminds you of the Youth Fellowship League searching for new members. You see a city cop and are reminded of the time that you went through a red light and *almost* had to "appear" in court. You remember the old-fashioned Victrola with records that were not in first class condition and think of the broken record which occasionally got on the machine by mistake.

No doubt, you can think of many ideas which can be used in various ways to tell the public that the church has something to offer.

END

CHURCH BROADCAST

(Continued from page 65)

forty minutes to Dr. Lee. He always closes his message in time to broadcast one stanza of the invitation hymn. Aside from the sense of completeness this hymn gives the program, it offers the unsaved a definite opportunity to accept Christ as Savior.

Technical arrangements are important, too. Poor engineering or monitoring of the program can spoil tonal qualities of the finest choir. Bellevue uses four "mikes"—

one on the pulpit, two in front of the choir on raised pedestals and one underneath the piano—all controlled through a single monitor.

Choir and pulpit mikes should be of the uni-directional type (picks up sound from only one direction). Thus, with their "dead" side toward the congregation, little Wilbur's cough doesn't get on the air.

Since Bellevue adopted this formula, attendance has increased by nearly thirty per cent and the Gospel has reached many.

That should make it worth a try. END

Put LIFE into
Youth Meetings

by Raymond H. Saxe

SINCE the young people's work of any church is the hub of its activity, it is imperative that you conduct vigorous weekly programs. To make them effective during the coming season, try the following suggestions:

Start on time. Scheduled meetings should always begin on time, for a shaky start has little attractiveness. Consistent, orderly commencement will soon result in "on time" attendance.

Time the meetings. Power-packed meetings of thirty to forty-five minutes are sufficient in most cases. Rigid adherence to this rule will encourage many on-the-fencers to try the "timed" affair.

Plan meetings carefully with the leader. A thorough grasp of what is expected in the meeting is a *must* for the leader. But what is solidly understood by the leader need not be divulged to the group. The element of surprise is excellent fuel for wavering embers.

Prepare a flexible program. Planned meetings do not spell bondage. Programs characterized by cheerful buoyancy, bearing marks of freedom and spontaneity, attract young people.

Keep the meetings moving. Not one moment of time should be lost—not even the period during collection. Activity breeds attention. Moving meetings are drawing meetings.

Use a good pianist. Stumbling pianists distract from the meetings. On the other hand, a pianist fully acquainted with choruses and hymns adds to the aliveness of the gathering.

Maintain balance in music. Too often young people's meetings are fed and starved on the passing parade of choruses. In these days of surface Christianity, there must be more depth in the singing. Good choice of solid hymns and meaningful choruses will prove attractive to the various temperaments of any group.

Do not reproduce the church service. Often, the young people's meeting is held prior to the evening service. To encourage attendance at both meetings, make sure the first of the two is different in character.

Allow the young people to conduct their own meeting. The popular Christian radio broadcast with the slogan "a program conducted by young people and for young people" gives in unequivocal terms the motivating force behind a young people's meeting. Unfortunate intermingling of all ages in a youth meeting dampens its ardor and cools its passion.

Vary the program weekly. Familiarity breeds contempt in programs as in social relationships. The ingenuity of the young people's leaders must be tapped constantly to present a different and attractive meeting each week.

END

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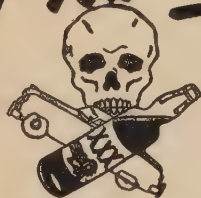
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In this issue . . . Don't miss the Reader Service section, with its help in selecting films, records, books, and its church and Sunday school management ideas. Also at your service: the Buyers Guide insert.

If You Don't Drink—



**WHY HELP PAY FOR
THE ACCIDENTS OF
THOSE WHO DO?**

In the congested high speed traffic of today the use of beverage alcohol is a known hazard. The National Safety Council says that one out of every four fatal traffic accidents involves liquor—that means 8,000 people killed last year—scores of thousands of others injured and millions lost in property damage. All this costs money—money that insurance companies have to pay out in claims—money that policyholders have to first pay in premiums.

But here is good news for you: There is at last one insurance company in America that insures total abstainers only. And at last a preferred insurance rate is offered by it for non-drinking drivers. Thousands of policyholders now benefit by this dependable protection in a regular legal reserve insurance company. Among them are prominent ministers, school teachers, lawyers, doctors, college professors, political leaders and business men.

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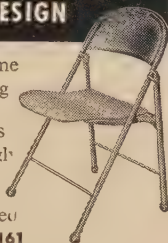
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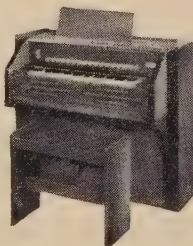
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Dr. V. RAYMOND EDMAN, editor

YOUR Spiritual Clinic editor is Dr. V. Raymond Edman, well-known Christian leader. From his background as college president, pastor, missionary, teacher and author, he brings a wealth of practical experience in Christian living to **CHRISTIAN LIFE** readers.

It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, **CHRISTIAN LIFE** Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ A lady I know is married to a Christian young man who desires to go to the foreign field. The mission board will not accept them because of her health. Many specialists have examined her and tell her there is nothing wrong and that what she needs is a psychiatrist. Should Christians patronize psychiatrists? Are there in existence today truly Christian psychiatrists?

Psychiatry is based almost entirely upon the evolutionary hypothesis of naturalism, with the result that most psychiatrists are openly antagonistic to Christianity. There are some Christian psychiatrists. I know of none in your area. A spiritually minded pastor is to be preferred to a psychiatrist.

■ Please give me some information on I Cor. 11:5 and 6. Some groups say this refers to a cloth covering for the head. I believe it is the hair. I am a Christian and have prayed about it. I do not wear the covering now and am much criticized. But it does not condemn me when I pray.

I appreciate the fact that there is considerable difference of opinion as to the meaning of this verse. I believe that the Apostle Paul is referring to a practice still common in the Near East and is not establishing a Christian commandment. Basically, he declares that a man should be a man and a woman, a woman. The men had their hair cut and did not wear a hat in Christian worship. Women instinctively have long hair, and those of the Near East, then and now, wear a veil or some other head covering. I do not believe that Paul was saying that all Christian women in the future in Africa, China, in the jungles of South America, etc., were to be required to have a covering for their head during Christian worship. Each is to be appropriately and conservatively dressed by the standards of her own nation.

■ Do you believe that the practice of birth control is anti-Scriptural?

It depends upon what you mean by "birth control." If thereby you mean continence, carefulness, consideration for others, you are on Scriptural grounds. If you mean artificial devices, I do not think you are.

■ Two years ago my mother-in-law, a widow, became ill with a lingering disease and moved in with us because she had no one else to care for her. She is a Christian and I love her in the Lord. But she's doing everything possible to make my life miserable and belittle me in the eyes of my husband. She tells me how to care for the baby, how to cook and always complains that the house is disorderly. He's beginning to side in with her. I've stood it as long as I can. I've prayed about it, but don't seem to get any help.

The Scriptural injunction is, "A man shall leave his father and mother, and cleave to his wife." Many mothers-in-law have been a great blessing in the home of their children; but if they are not, they should not be in the home. If your mother-in-law comes between you and your husband, she is out of spiritual order and provision should be made for her to be somewhere else.

■ Our young people's group is faced with a problem. Several who are sincere and faithful in attendance feel hurt when they are not called on to testify at jail services and similar meetings. But their testimonies are too long and uninteresting to attract the unsaved. Is it right to leave them out and call on others who have a livelier testimony but do not serve as faithfully?

Prayerfully seek to help the earnest young people to see that very possibly they have zeal without knowledge. Testimony time should be bright, interesting, up-to-date, pointed and brief. Touchiness is not becoming to a Spirit-filled Christian. I am afraid I would have to leave them out.

■ At our school they have an alumni banquet each year. They have a supper and then dancing from nine to twelve. I do not know how to dance and as a young Christian girl do not believe that dancing is right. Would it be right to attend the supper and not dance?

If you can attend the supper without compromising your Christian testimony, I feel you should do so. I certainly would not stay for the dance.

■ For the past two years, though engaged to one man, I have been keeping regular company with another. My fiancé is a Christian; the other is not. I have finally broken off with the unbeliever. Now I am wondering if I should tell my future husband about this other affair.

Make sure that you have broken completely with the other fellow so that with all integrity and honesty of heart you can give yourself to your husband. With that decision consummated, the past should be under the Blood and never mentioned.

■ I am a young person with a fairly good singing voice and have been asked to serve as regular Sunday morning soloist. This caused a problem because an older lady who has been soloist for many years has left the church in anger.

Often the choir is the "War Department" of a church, while in reality it should be the place of greatest praise and humility. Take the problem to the pastor and get his counsel. I know it is hard for young people to be criticized unkindly. Keep a tender heart and develop a thick skin.



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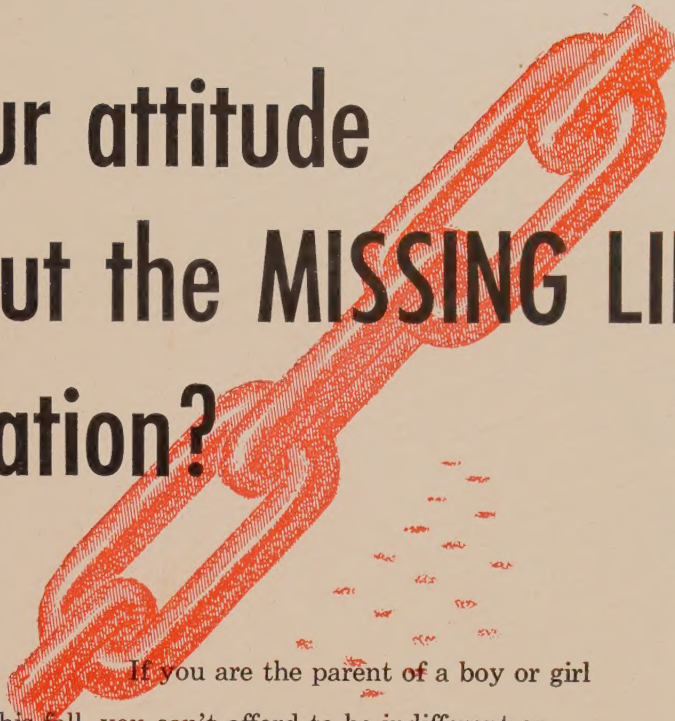
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